

Two no-
table Sermons,

Made by that wor-
thy Martyr of Christ Mai-
ster Iohn Bradford, the one
of Repentance, and the o-
ther of the Lordes sup-
per neuer before
imprinted.

(15)

Perused and allowed accor-
ding to the Quænes Ma-
iesties Iniunction.

(*)

1 5 7 4

Imprinted at London
by Iohn Awdeley, and
Iohn Weyght.



TO THE CHRIS-

tian Reader Tho. Sampson wisheth
the felicity of speedy and full con-
uerſion to the Lord.

Godly learned men doo wyte and
publish booke to profit the age in
which they do lyue, and the poster-
tie. This desire was in the Authour of
this treatise Maister Iohn Bradford, who
was the Preacher and publisher of thys
Sermon of repentaunce. And now, to the
ende that we which do lyue in earth after
him, and are the posteritie, may take as
much or more profit by it then they dyd,
to and for whom in his lyfe tyme he dyd
both preach and publish it, the same hys
labour is by new empzintyng published
again. Nothing is added to thys Ser-
mon, or altered in it: onely to the sermon
of repentaunce before pzynted, is added an
other Sermon of the Lords supper, which
he also made, and was neuer pzynted be-
fore. And aptly shalt thou see, good Rea-
der, these two Sermons ioyned together.
For in diligent perusing of the last, thou
shalt see how necessarily he draweth the
doctrine of repentaunce to them al, which

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do with due preparation receiue the holy Sacrament of Christ. I doo not knowe which of the Sermons I shoulde most prayse. I wish that by reading both, thou mayest make thy great profite. In both these Sermons thou shalt reade Bradford preaching repentance with his own pen.

Phil. 3. 17 They are counted the most profitable Teachers, which haue them selues good experience by practise in them selues, of that which they doo teach to others: such as may safely say, Brethren be ye folowers of me, and looke on them which walke so as ye haue vs for an example. And surely such a paterne was Maister Bradford in his lyfe tyme, of this doctrine of repentance which in both these Sermons he teacheth, that I which did know him familiarlye, must needes geue to God this praise for hym, that among men I haue scarcelye knowen one lyke vnto hym. I dyd knowe when, and partlye howe it pleased God by effectuall calling to turne his hart vnto the true knowledge and obedience of the most holy Gospell of Christ our Saviour. Of which God dyd geue him such an heauenly hold and liuely feeling.

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feeling, that as he did then know that many synnes were forgiven him: so surely Luke. 7, he declared by deedes that he loved much. For where he had both giftes and calling to haue employed him selfe in ciuill and worldly affaires profitably, such was his loue of Christ, and zeale to the promoting of his glorious Gospell, that he chaunged not onely the course of his former lyfe, as the woman dyd. Luke. 7. but euen his former study, as Paule dyd chaunge his former profession and study.

Touching the first, after that God touched his hart with that holy and effectuall calling, he sold his chaynes, rynges, bracelets, and iuels of gold which before he vsed to weare, and dyd bestow the price of this his former vanitie in the necessarye reliefe of Christes poore members, which he could heare of or fynde lying sicke or pining in pouertie. Touching the second, he so declared his great zeale and loue to promote the glozy of the lord Jesus, whose goodnes and sauing health he had tasted, that to do the same more pithely, he chaunged his studye, and beyng in the inner Temple in London at the studye of the

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common lawes, he went to Cambridge to study Diuinitie, where he heard D. Martin Bucer diligently, and was right familiar and deare vnto hym. In thys godly course he dyd by Gods blessing so profit, that that blessed Party, D. Ridley then Bishop of London dyd as it were inuite hym and hys godlye Companion Maister Thomas Horton to become fellows of Penbroke hall in Cambridge: And afterwardes the sayd D. Rydley called our Bradford to London, gaue hym a Prebend in Paules church, lodged hym in his own house there, and set hym on worke in preaching. And besides often preaching in London, and at Paules crosse, and sundry places in the countrey, and specially in Lanckeshire, he preached befoze Kyng Edward the sixt, in the Lent the last yeare of his raygne, vpon the second Psalm, and there in one Sermon, shewing the tokens of Gods iudgement at hand for the contempt of the Gospell, as that certayne Gentlemen vpon the Sabbath day, going in a whirry to Paris garden to the Bearebayting, were drowned: and that a Dog was met at
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Ludgate caryng a p[er]ce of a dead chylde in his mouth, he with a mighty and propheticall spirite, sayd : I summon you all, euen euery mothers chylde of you, to the iudgement of God, for it is at hand: as it followed shortly after in the death of Kyng Edward . In which state and labour of preaching he continued tyll the cruelty of the Papistes cut him of: so as thou mayest reade in the hystorye of hys lyfe and death, compiled by that faythfull seruant of the Lord Iesus **M.** Iohn Fox.

In dedde he had many pulbackes, but God styll helped forwarde his chosen seruāt in that trade of lyfe to y^e which he had called hym: in which he ran forwarde so happely, that he did outrunne me & other hys companions . For it pleased God with great speede to make hym ready and ripe to martyrdome: in which thzough Christ he hath now gayned the crowne of lyfe . But in all stops and stapes hee was much helped forwarde by a continual meditation and practise of repentance and fayth in Christ, in which hee was kept by Gods grace, notably exercised all the dayes of his lyfe. Euen in this meane

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time he heard a Sermon which that noble Preacher Maister Latimer made before King Edward the first, in which he did earnestly speake of restitution to be made of thinges falsely gotten: which dyd so strike Bradford to the hart for one dash with a pen which he had made without the knowledge of his Maister (as full often I haue heard him confesse with plentie of leares) beyng Clarke to the Treasurer of the Kynges campe beyonde the seas, & was to the deceiuing of the King, that he could neuer be quiet tyll by the aduise of the same Maister Latimer a restitution was made. Which thyng to bring to passe he did wyllyngly forbear and forgoe all the pynate and certayne patrimonie which he had in earth. Let all bzibers & polynge officers, which get to them selues great reuenues in earth by such slippery shiffes, folow this example, lest in taking a contrarye course, they take a contrary waye, and neuer come where Bradford now is.

But besides this, our Bradford has his dayly exercises and practises of repentance. His maner was to make to hym selfe

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selfe a Cataloge of all the grossest & most
enorme synnes which in his lyfe of igno-
rance he had committed, and to lay the
same befoze his eyes when hee went to
pziuate pziuer, that by the sight and re-
membzance of them, he might be stirred
vp to offer to God the sacrifice of a con-
frite hart, seeke assurance of saluation in
Christ by faith, thanke God for his cal-
ling from the waies of wickednes, and
praye for encrease of grace to bee con-
ducted in holy lyfe acceptable and plea-
sing to God. Such a continuall ecercise
of cōscience he had in pziuate prayer, that
he did not count him selfe to haue prayed
to his contentation, vnlesse in it hee had
felt inwardlye some smyting of hart for
synne, and some healyng of that wound
by fayth, feeling y^e sauing health of Christ,
with some chaunge of mynde into the de-
testation of synne and loue of obeying
the good wyll of God. Which thinges do
require that inward entring into the se-
cret parler of our hartes, of which Christ
speaketh, and is that smyting of the brest
which is noted in the Publicane Math. 6.
and is the same to the which the Psal-
mist

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must exhorteth those men loose in synne.
Psalme. 4. 5. Tremble ye and synne not:
speake in your selues, that is, enter in-
to an accompt with your selues, when
you are on your couches, that is, when ye
are solitary and alone, and be quiet or si-
lent, that is, when ye haue thus secretly
and depelye considered of your case and
dealing, ye shall cease to thinke, speake,
and do wickedly. Without suche an in-
ward exercise of praier our Bradford dyd
not pray to his full contentation, as ap-
peared by this: He vsed in the moorning
to go to the common prayer in the Col-
ledge where he was, and after that he v-
sed to make some praier with his Pupils
in his chamber. But not content wyth
this, he then repaired to his own secrete
praier, and exercise in praier by him self,
as one that had not yet praied to his own
mynde. For he was wont to say to his
familiar: I haue prayed with my Pu-
pils, but I haue not yet prayed with my
selfe. Let those secure men marke this
well, which pray without touch of brest,
as the Pharisey dyd: and so that they
haue sayd an ordinary praier, or heard a
com-

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common course of praier, they think they haue prayed well, and as the terme is, they haue serued God well, though they neuer feelee stying for synne, taste of groaning or broken hart, nor of the swete sauving health of Christ, thereby to be moued to offer the sacrifice of thanks geuing: nor chaunge or renewing of mynde, but as they came secure in synne & senseles, so they do depart without any chaunge or affecting of the hart: Which is euen the cradle in which Satan rocketh the synners of this age a sleepe, who thinke they do serue God in these cursory prayes made onely of custome, when they hart is as farre from God as was the hart of the Pharisey. Let vs learne by Bradfordes example to pray better, that is, with the hart, and not with the lyps alone: Quia Deus non vocis sed cordis auditor est, as Cyprian saith, that is, because God is the hearer of the hart, and not of the voyce, that is to say, not of the voyce alone wythout the hart, for that is but lyp labour. This conscience of syn and exercise in prayer had Bradford, cleane contrary to that cursed custome of those
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graceles men, which do ioy to make large and long accompts of their lewdnes and glozy therein, so feeding their delightes with their lyues passed, as the Dog returneth to smell to his cast gorge, and the horse to hys dung: such as the Prophet Esay 3.9. sayth: They declare their syns as Sodome, they hide them not, wo be to their soules. It goeth with them as in þ daies of Jeremiah it went with those. Iere. 3.3. Thou haddest a whores forehead: Thou wouldest not be ashamed. God geue these men better grace, els let them be assured they shal find wo wo to their very soules.

An other of his exercises was this: He vſed to make vnto hym selfe an Ephemeris or a Iournal, in which hee vſed to write all such notable things as either hee dyd see or heare eche day that passed. But what so euer he did heare or see, he did so pen it, that a man might see in that booke the signes of his smitten hart. For if he did see or heare any good in any man, by that sight he found & noted the want thereof in hym selfe, and added a short prayer, cravng merce and grace to amende. If he dyd heare or see any plague

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of misery, he noted it as a thing procured by his own syns, and styl added: Domine miserere mei, Lord haue mercy vpon me. He vsed in the same booke to note such euill thoughtes as did ryle in him, as of enuying the good of other men, thoughts of vnthankfulnes, of not considering God in his workes, of hardnes and vn sensible-nes of hart when he dyd see other moued and affected. And thus he made to him selfe and of him selfe a booke of dayly practises of repentance.

Besydēs this, they which were familiar with him, might see how he being in their company, vsed to fall often into a sodaine and deepe meditation, in which he would syt wyth fixed countenaunce and spirite moued, yet speakyng nothing a good space. And some times in this silent sytting, plentye of teares should trickle downe his cheekes. Some time he would syt in it, and come out of it with a smy-ling countenaunce. Often times haue I sytten at dinner and supper with hym in the house of that godly harboure of manye Preachers and Seruauntes of the Lord Iesus, I meane Maister Elsyng, when

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When either by occasion of talke had, or of some view of Gods benefites present, or some inward cogitation and thought of his own, he hath fallen into these deepe cogitations, and he would tell me in the ende such discourses of them, that I dyd perceiue that some times his teares trickled out of his eyes, as well for ioy as for sorrow. Neyther was he onely such a practiser of repentance in him selfe, but a continuall prouoker of others thereunto, not onely in publike preaching, but also in priuate conference and company. For in all companies where he dyd come, he would freely reprove any synne and misbehaviour which appeared in any person, especially swearers, filthy talkers, and popish praters. Such neuer departed out of his company vnreproued. And this he did with such a diuine grace and Christian maiestie, that euer he stopped the mouthes of the gaynsayers: For he spake with power, and yet so sweetely, that they might see their euill to be euill and hurtfull vnto them, and vnderstand that it was good in deede to the which he laboured to draw them in God.

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To be short, as his lyfe was, such was his death. His life was a practise, an example, a prouocation to repentance. At his death, as the foresayd history witnesseth, when he was burned in Smithfield, and the flames of fire dyd flye about his eares, his last speech publickly noted and heard was this: Repent England. Thus was our Bradford a Preacher and an example of that repentance which he dyd preach. Ionas preached to Ninue repentance, and al Ninue, the King, Princes, people, old and yong repented. To England Bradford dyd preache and yet both preach repentance, and surely England hath now much more cause to repent, then it had when Bradford lyued & preached repentance. For all states & sortes of persons in England are now more corrupt then they were then.

Let therefore now Bradfordes sermon, his lyfe, his death moue thee O England, to repent at thy peryll. I wish & warne, that as in Ninue so in England, all from the highest to the lowest do vnfainedly repent: They which are of the Court, they which are of the Church, they which are

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are of the Citie, they which are of the
cuntrey, Princes, Prelates, and people:
let all and euery one repent and depart
from that euill which he hath in hand,
and turne wholly to the Lord. And I do
humbly beseech thy Maiesty, oh glorious
Lord Iesus, which diddest come to blesse
Israell, turning euery one of them from
their synnes, to worke now by thy spirite
in our hartes the same sound repentance
whych thy holynesse dyd preache to men
when thou saydest: Repent, for the king-
dome of God is at hand. This worke in
vs, O gracious God our Sauour, Amen.


And now Reader I leaue thee to the
reading and practising of that re-
pentance which Bradford
here teacheth.

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TO THE CHRISTIAN Reader Iohn Brad-
forde wysheth the true
knowledge and peace of Iesus
Christ, our alone and
omnisufficient Sa-
uiour.

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reat and heauye is Gods
anger agaynst vs, as the
most greuous plague of
the death of our late Kyng
(a Prince of al y euer was
sithen Christes ascension into heauē, in
any Region p̄celes) now fallen vpon
vs, doth pronosticate. For when Gods
iudgement hath begun with his Childe
this our deare dearling, let other men
thinke as they can, I surely cannot be
perswaded otherwyle, but that a grees
uous and bitter cup of Gods vengeance
is ready to be poured out for vs English
men to drinke of. The whelpe God
hath beaten to fray the bandog. Iudges
ment is begun at Gods house. In Gods 1. Peter. 4
mercy to himwardes he is taken away,
B. J. that

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Hebr. 11.

that his eyes should not see the miseries which we shall feele. We was to good to tary with vs so wicked, so froward, so peruers, so obstinate, so malicious, so hypocriticall, so couetous, vncleane, vntrue, proude, and carnall a generation. I wyll not go about to paynt vs out in our colours. All the world which neuer saw England, by hearesay seeth England. God by his plagues and vengeance, I feare me, wyll paynt vs out, and point vs out. We haue so mocked with him and his Gospel, that we shall feele it is no bourding with him.

Of long tyme we haue couered our couetousnes and carnalitie vnder the cloke of his Gospell, so that all men shal see vs to our shame when he shall take his Gospel away & geue it to a people y wil bring forth y frutes of it: then shal we appeare as we be. To let his Gospel tary with vs, he cannot, for we despise it, contemne it, are gluttet with it. We disdain his Manna: it is but a vile meate, thinke we. We would be againe in Egypt, and set by the greasy fleshpots, to eate againe our Barlike, Onions, and Leekes. Dithens Gods Gospel

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Gospell came amongst vs, we say now
 we had neuer plenty, therefore agayne
 let vs go and worshipping the Quene of
 heauen. Chyldren begynne to gather
 stickes, the Fathers kindle the fire, and
 the women make the cakes to offer to
 the Quene of heauen; & to prouoke the
 Lord to anger. The earth cannot abide
 now the wordes & Sermons of Amos: the
 cause of all rebellion is Amos & his
 preaching. It is Paule and his felowes
 that makes all out of order. Summa,
 the Gospell is now *πάντων περίφημα* and
κατάρα τοῦ κόσμου, the outcast & curse
 of the Realme, & so are the Preachers:
 therefore out of the doores with them.
 So that I say, God cannot let his Gos-
 pell tary with vs, but must needs take
 it away to do vs some pleasure therein:
 for so shall we thinke for a tyme, as the
 Sodomitanes thought when Lot depar-
 ted fro them: as the old world thought
 when Noe crept into his Arke: as the
 Ierosolomitanes thought whē the Apo-
 stles went thence to Peltis. When were
 they mery, then was al pastime. When
 Moyses was absent, then went they to
 eating and drynking, and rose againe to

Ierc. 44.
 Ierc. 7.

Amos. 7

Act. 17.

Gene. 19
 Gene. 6.

Exod. 32

W. y.

play.

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play. Then was all peace, all was wel,
nothyng amysse. But alas, sodainlye
came the floud and drowned them. Gods
wzath wared hote against them. Then
was weale away, mourning and woe,
then was crying out, wynging of
hands, renting of clothes, sobbing and
sighyng for the miseries fallen, out of
the which they could not scape. But oh
ye mourners and cryers out, ye renters
of clothes, why mourne ye? What is
the cause of your misery? The Gospell
is gone, Gods word is little preached,
you were not disquieted with it: Nos
troubleth you not, Lot is departed, the
Apostels are gone. What now is the
cause of these your miseries? Wyl you
at the length confesse it is your synness?
Nay now it is to late. God called vpon
you, and you would not heare him, ther-
foze yell and cry out now, for he wyl
not heare you. You bowed your eares
from hearing of Gods law, therfoze
your praiser is execrable.

But to come againe to vs English-
men, I feare me I say, for our vnthank-
fulnes sake, for our impietie and wyc-
kednes, as God hath taken away our
King.

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king, so wyll he take away his Gospel: yea so we would haue it, then should all be well, thinke many. Well, if he take that away, for a tyme perchaunce we shall be quiet, but at length we shall feele the want to our woe, at length he wyll haue at vs, as at Sodome, at Ierusalem, and other places. And now he beginneth to bryue such a bryuing, wherein one of vs is lyke to destroy an other, and so make an open gappe for forren enemies to deuour vs, and destroy vs. The father is agaynst the sonne, the brother agaynst the brother, and Lord with what conscience? Oh be thou mercifull vnto vs, and in thine anger remember thy mercy, suffer thy selfe to be intreated, be reconciled vnto vs, nay reconcile vs vnto thee. Oh thou God of iustice, iudge iustly, oh thou Sonne of God which camest to destroy the works of Sathan, destroy hys furours nowe smoking, and almost set on fyre in this Realme. We haue synned, we haue synned, and therfore art thou angry. Oh be not angry for euer. Geue vs peace, peace, peace in the Lord: set vs to war against synne, against Sathan, against

1. Iohn. 3.

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our carnall desires, and geue vs the victory this way. This victoꝛye we obayne by fayth. This fayth is not without repentaunce, as her Gentleman vnto her befoꝛe her. Befoꝛe her, I say, in discernyng true fayth from false fayth, lyp fayth, Englishmens fayth: foꝛ els it spzynges out of true fayth.

This vnto her then Repentaunce if we truly possessed, we should be certain of true fayth, and so assured of the victorie ouer death, hell, and Sathan. Hys woꝛkes then which he hath styꝛred vp would quaike, God would restore vs politike peace, right should be right and haue right, Gods Gospell should tary with vs, religion should be cherished, superstition suppressed, and so we yet something happy, notwithstanding the great losse of our most gracious Liege Soueraigne Lord. All these would come to passe you see, if the Gentleman vnto her I speake of, I meane Repentance, were at Inne with vs. As if he be absent, we may be certaine that Lady Faith is absent. Wherfoꝛe we cannot but be vanquished of the world, the flesh, and the Deuill, and so wyll Sathans woꝛkes prosper,

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prosper, though not in althings to bleare
our eies, yet in that thing which he most
of all desy2eth. Therfore to repentaunce
for our selues priuately, and for the
Kealme & Church publikely, euery one
shuld labour to sty2re by both our selues
and others. This, to the end that for my
part I might helpe, I haue presently put
forth a Sermon of Repentance, which
hath lyen by me half a yeare at the least,
for the most part of it. For the last some-
mer as I was abrode preaching in the
countrey, my chaunce was to make a
Sermon of repentance, the which was
earnestly of diuers desired of me, that I
should geue it them wzitten, or els put
it forth in print. The which thing to
graunt, as I could not (for I had not
wzitten it) so I told them that had so
earnestly desired it. But when no nay
would serue, but I must promise them
to write it as I could: I consented to
their request, that they should haue it at
my leasure. This leasure I prolonged
so long, that as (I weene) I offended
them: so did I please my selfe, as one
more glad to reade other mens wy-
tinges, then in such sozt to publish mine

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own for other men to reade: not that
I woulde others not to profyt by me,
but that I knowing how slender my
store is, would be loth for the enemies
to haue iust occasion of euill speaking
and wresting that which simply is spo-
ken. But when I considered this pre-
sent time, to occasion men now to looke
vpon althinges in such sorte as might
moue them to godlines, rather then to
any curious questioning, I for the satis-
fying of my promise, and profyting of
the simple ignoraunt and rude, haue
now caused this Sermon to be printed:
the which I besech God for his Chyistes
sake, to vse as a meane wherby of his
mercy it may please him to worke in
me and many others true hartye
repentaunce for our sinnes,
to the glory of his
name.

Thus fare thou well in the Lord.
The. xij. of Iulie. 1553.

¶ A fruitfull Sermon of Repentaunce, made by the

constant Martyr of Christ M.

John Bradford . 1553.

THe lyfe wee haue at thys
pzeſent, is the gift of God,
in whom we lyue, moue
and are, and therefore he is cal^{Actes.17.}
led Ichouah. For the which lyfe ^{Exod.3.}
as we ſhould be thankful, ſo we
may not in any wyſe uſe it after
our own fantaſy, but to the ende
for the which it is geuen and lent
vs, that is, to the ſetting forth of
Gods prayſe and glory by repen-
taunce, cōuerſion, and obedience
to his good wyl and holy lawes,
whereunto hys long ſuffering
doth (as it were) euen draw vs
if our hartes by impenitency were
not hardened. And therefore our
life in the ſcripture is called a wal-
kyng, for that as the body dayly
draws

A SERMON

Draueyth more and more neare
hys ende, that is the earth: euen
to our soule Draueyth Dayly more
and more neare vnto death, that
is, saluation or Damnation, hea-
uen or hell.

Of which thing, in that wee
are most carelesse and very fooles
(for we alas, are the same to day
we were yesterday, and not bet-
ter or nearer to God, but rather
nearer to hell, Sathan, and per-
dition, beyng couetous, idle, car-
nal, secure, negligent, proud: &c.)
I thinke my labour cannot bee
better bestowed, then with the
Baptist, Christ Iesus, and hys
Apostels, to harpe on this string
which of all other is most neces-
sary, and that in these daies most
specialllye. What string is that,
sayth one? Forsooth brother the
string of Repentaunce, the which
Christ

OF REPENTANCE.

Christ our Saviour did vse first
in his ministry, and as his Minister
at this present I wil vse vn
to you al: Repent, for the kingdome Math. 4.
of heauen is at hand.

This sentence thus pronounced
& preached by our Saviour Ie-
sus Christ, as it doth comaund vs
to repent, so to the doing of the
same it sheweth vs a sufficient
cause to styrre vs vp thereunto,
namely for that the kyngdome of
heauen (which is a kyngdome of
all ioy, peace, ritches, power, and
pleasure) is at hand, to all such as
do so, that is, as do repent. So
that the meanyng hereof is, as
though our Saviour might thus
speake presently: Syrs, for that
I see you all walking the wrong
way, euen to Sathan & vnto hell
fyre, by folowing the kyngdome
of Sathan which now is colour
red

A SERMON

red vnder the bayne pleasures of this life, & foolishnes of the flesh most subtelly, to your utter vndoing and destruction: behold and marke well what I say vnto you: The kingdom of heauen, that is, an other maner of ioy and felicitie, honour and ritches, power and pleasure then you now perceyue or enioy, is euen at hand, and at your backes, as if you wyll turne againe, that is, repent you, you shall most truly and pleasauntly seele, see, & inherite. Turne againe therfore I say, that is, Repent, for this ioy I speake of, euen the kingdom of heauen is at hand.

Here we may note first the corruption of our nature in that to this comaundement, Repent you, he addeth a cause, for the kingdom of heauen is at hand. For by reason of the corruption and sturdynes
of

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of our nature, God vnto all his commaundements commonly eyther addeth some promise to prouoke vs to obedience, or els some such sufficient cause as cannot but tickle vs vp to hartyp labouryng for the doing of the same: as here to the commaundement of doing penance he addeth this ætiologic or cause, saying: For the kingdome of heauen is at hand.

Againe, in that he ioyneeth to the commaundement the cause, saying: For the kingdome of heauen is at hand, we may learne that of the kingdome of heauen, none (to whom the ministry of preaching doth appertain) can be partaker, but such as repent & do penance. Therefore dearely beloued, if you regard the kyngdome of heauen, in that you cannot enter therein except you repent, I beseech you all
of

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of euery estate, as you would your
own weale, to repent and do pen
nance. The which thing that ye
may do, I wyll do my best now
to helpe you by Gods grace.

But first, because we cānot wel
tell what repentance is, thzough
ignozance and forlacke of know
ledge and false teaching: I wyll
(to begyn withal) shew you what
repentance is. Repentance oz pe
nance is no English woord, but
we borrow it of the Latinistes, to
whom penance is a forerhinking
in Englysh, in Greeke a beyng
wyle afterwarde, in Hebrew a
conuersion oz turning, the which
conuersion oz turning, in that it
cannot be true & hartly, vnto God
especially, wythout some good
hope oz trust of pardon for that
which is already done and past,
I may well in this sort define it,
namely,

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namely, that penance is a sorrowing or forgethinking of our synnes past, an earnest purpose to amend, or turning to God wyth a trust of pardon.

This definition may be diuided into thre partes: First a sorrowing for our syns: Secondly a trust of pardon, which otherwise may be called a perswasion of Gods mercy by the merites of Christ for the forgeuenes of our syns: And thirdly, a purpose to amend, or conuersion to a new life. The which third or last part cannot be called properly a part, for it is but an effect of penance, as towards the end ye shall see by Gods grace. But lest suche as seeke for occasion to speake euill, should haue any occasion, though they tary not out the end of this Sermon: I therefore diuide penance

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nance into the thre foresayde partes : of sorowynge for our syn, of good hope or trust of pardon, and of a new life. Thus you now see what penance is : a sorowynge for syn, a purpose to amend, with a good hope or trust of pardon.

This penance not onely differeth from that which men commonly haue taken to be penance, in saying & doing our enioyned Lady Psalters, seuen Psalmes, fastynge, pylgrimages, almes Deedes, and such like things : but also from that which the more learned haue declared to consist of thre partes, namely Contrition, Confession, & Satisfaction.

Contrition they cal a iust & a full sorow for their sin. For this worl iust & full, is one of the differences betwene contrition and attrition.

Confession they cal a numbrynge
of all

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of al their sins in the eare of their ghostly father: for as (say they) a Judge cannot absolue without knowledg of y^e cause or matter, so cannot the Priest or ghostly father absolue from other synnes, then those which he doth heare.

Satisfaction they cal amendes making vnto God for their syns by their vndue woorkes, opera indebita, woorkes moze then they neede to do, as they terme them. This is their penāce which they preach, write, & allow. But how true this geare is, how it agreeth with Gods word, how it is to be allowed, taught, preached, and writtē, let vs a litle consider. If a man repent not vntil he haue a iust and full sorrowing for his syns (dearely beloued) when shal he repent: For inasmuch as hell fire, & the punishment of the De-
C. i. uils,

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uils, is a iust punishment for syn:
 In as much as in all syn there is
 a contempt of God, which is all
 goodnes, and therefore there is a
 deserte of all plnes: alas who can
 beare or feele this iust sorowe,
 this full sorowe for our syns, this
 their contrition, which they do so
 Discern fro their attrition: Shal
 not man by this doctrine rather
 dispaire, then come by repentance:
 If a man repent not vntil he haue
 made confession of all his syns in
 the eare of his ghostly father: if
 a man cannot haue absolution of
 his syns vntyl his syns be told by
 tale and number in the Priestes
 eare, in that, as Dauid saith none
 can vnderstand, much lesse then
 vtter all his syns, Delicta quis in-
 telligit: who can vnderstand his sins?
 in that Dauid of him selfe com-
 plaineth els where, how that his
 syns

Psal. 19.

Psal. 38.

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syng are ouerflowed hys head, & as a heauy burthen doo depresse him: alas what not a man by this doctrine be utterly driue from repentance? Though they haue gone about somthing to make plaisters for their sores, of confession or attrition to aswage this geare, bidding a man to hope wel of his contrition, though it be not so full as is required, and of his confession, though he haue not numbred all his syngs, if so be þ he doo so much as in him lyeth: Dearely beloned in that there is none but þ herein he is guilty (for who doth as much as he may) trovope that this plaister is not lyke salt for sore eyes: Yes vndoubtedly, when they haue done al they can for þ appeasing of consciences in these points, this is the summe, that we yet should hope wel, but yet so hope, that we

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must stand in a mānering & dou-
ting, whether our syns be forge-
uen. For to beleue remissionē pecca-
torum, that is, to be certain of for-
geuenes of synnes, as our Crede
teacheth vs, they count it a pre-
sumption. Oh abomination, and
that not onely herein, but in all
their penance as they paynt it.

As concerning Satisfaction by
their opera indebita, vndue woorks,
that is, by such woorks as they
neede not to do, but of their owne
voluntarines & wylfulnes (wyl-
fulnes in Deede,) who seeth not
monstrous abhominacion, blas-
phemy, and euen open fighting a-
gaynst God: For if satisfaction
can be Done by man, then Christ
Died in vaine for him that so satis-
fieth, & so raigneth he in vaine, so
is he a Bishop & a Priest in vaine.
Deut. 6. Gods law requireth loue to God
with

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with all our hart, soule, power, Math. 22.
might, & strength, so that ther is Mark. 20
nothing can be done to Godward Luke. 10.

which is not conteined in this cō-
maūdeiment: nothing can be dou-
ouer & aboue this. Againe, Christ
requireth to manwarde, that wee
should loue one another, as he loued

John. 3.

vs. And trow we þ we can do any
good thing to our neighborward
whych is not herein comprised?

Yea, let them tel me when they
do any thing so in the loue of God
& their neighbour, but that they
had nede to cry, Remitte nobis de- Math. 6.
bita nostra: Forgiue vs our syns. So

far are we of frō satisfying. Dath
not Christ say: V When you haue Luke. 17.
done althings that I haue commaun-
ded you, say that you be but vnprofi-
table seruanres? But nothing to my

Apoc. 22.

Deu. 4. 12

word saith God. Yes workes of
supererogation (yea superaboundi-
nation)

C. iij.

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Phili, 4.

nation) say they. VVhat soeuer things are true (sayth the Apostle saint Paule) whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, or if ther be any praise, haue you them in your mynde, and do them, and the God of peace shalbe with you. **I wene this wel looked on, wyl pull vs from popish satisfactorie workes, which do deface Chyristes treasures & satisfaction.**

In heauen and in earth was there none found that could satisfie Gods anger for our synnes, or get heauen for man, but onely the sonne of God Iesus Chyrist, the Lyon of the tribe of Iuda, who by hys bloud hath wrought the worke of satisfaction, and alonely is worthy all honour, gloze, and praise,

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praise, for hee hath opened the booke with the seuen seales. Apoc. 5

Dearely beloued, therefore abhorre this abomination, euen to thinke that there is any other satisfaction to Godward for synne, then Chrestes blood onely. Blasphemy it is, and that horrible, to thinke otherwyle. The blood of Christ purifieth (saith saint Iohn) from all synne, and therefore he is called the Lambe slaine from the beginning of the world, because Apoc. 13 there was neuer syn forgiven of God, nor shalbe from the beginning vnto the ende of the world, but only thorough Chrestes death: prate the Pope and his prelates as please them, wyth theyr pardons, Purgatorie, Purgacions, Placeboes, Trentals, Dirigies, woorkes of supererogation, superabomination. &c.

C. iiii.

I am

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Esay. 43. I am he (saith **Y Lord**) which putteth away thine offences, and that for myne own sake, and wyl no more remember thine iniquities. Put me in remembraunce (for we wyl reason together) and tel me what thou hast for thee, to make thee righteous. Thy first father offended sore. &c. **And thus writeth S. John:** If any man syn,

1. Iohn. 2. we haue an Aduocate (saith he) with the father, euen Iesus Christ the righteous, and he is the propitiation or satisfaction for our syns. **As in the 4 chapter he sayth, that God hath sent his Sonne to be a propitiation or satisfaction for our syns, accordyng to that which Paule writeth, where he calleth Christ**

Hcbr. 2. **a merciful and faythful Priest, to purge the peoples syns: So that blinde bussards & peruers Papists they be which yet wil prate, our merites or workes to satisfy for**

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for our syns in part or in whole,
before Baptisme or after. For to
omit the testimonies I brought
out of Iohn & Paule, which the
blynd cannot but see: I pray you
remember the text out of Esay,
which euen now I rehearsed, be-
ing spoken to such as wer then y
people of God & had bene a long
time, but yet were fallen into gre-
uous syns after their adoption
into the number of Gods childre.
It is for myne own sake (saith God)
that I put away thy syns. Where is
your parting of the stake nowe?
If it be for Gods owne sake, yf
Christ be the propiciation, then
recant, except you wyll become
Idolaters, making your workes
God and Christ. Say as Dauid
teacheth: Not to vs Lord, not to vs,
but to thy name be the glory.

And it is to be noted, that God
Doth

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Doth cast in their teeth euen the
syn of their first father, lest they
should thinke that yet perchaunce,
for the ryghteousnes & goodnes
of their good fathers, their syns
might be the sooner pardoned, &
so God accept their workes,

If they had taken satisfaction
for that which is done to y^e Con-
gregation publikely by some no-
table punishment, as in the pri-
matie Church was vsed to open
offenders, sparkles whereof and
some traces yet remayne, when
such as haue synned in adultery
go about the church wyth a Cas-
per in their shertes: Or if they
had made satisfaction for restitu-
tion to manward of such goodes
as wrongfullye are gotten, the
which true penance cānot be with-
out: Or if by satisfaction they had
ment a new lyfe to make a mends
to

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to the Congregation thereby, as by their euill lyfe they did offend the Congregatiō, in which sense the Apostle seemeth to take that which he writeth in. 2. Corinth. 7. where the old Interpreter cal- leth Apologian, satisfactiō, which rather signifieth a defence or an- swering agayne: If I say, they had taken satisfactiō any of these waies, then they had done well, so that the satisfaction to God had bene left alonely to Christ.

Agayne, if they had made con- fession either for that which is to God priuately, eyther for that whych is to the Congregation publikely, eyther for that which is a free consultation wyth some one learned in Gods booke & ap- pointed therunto, as first it was bled and I wish were now bled amōgest vs, either for that which is a

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Rom. 10.

is a reconciliation of one to another, it had bene something : yea if they had made it for faith, bicause it is a true demonstration of faith, as in Daule we may see, when he calleth Christ the captaine of our confession, that is of our faith, (& so Confessours were called in the primatiue Church, such as manfully did witnes their faith with the peril of their lyues) : if I say, they had taken it thus, then had they done right well.

And so Contrition, if they had left out their subtil distinction betwene it & attrition by this word iust or full, making it a hartly sorrow for their synnes, then wee would neuer haue cryed out against them therfore. For we say penance hath thzee partes, Contrition, if you vnderstand it for a hartly sorrowing for syn, Confession,

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sion, if you vnderstand it for faith of free pardon in Gods mercy by Iesus Christ, and Satisfaction, if you vnderstand it not to Godwardes (for that onely to Christ must bee left alone) but to manwarde in restitution of goodes wrongfully or fraudulently gotten, of name hindred by our slaunders, and in newnes of lyfe: although, as I sayd before, and anon wyll shew more plainly by gods grace, that thys last is no part of penance in Deede, but a plaine effect or fruit of true penance.

I might here bring in exāples of their penance, how perilous it is to be embraced: but let the example of their graund Sire Iudas serue, in whom we see all the parts of their penāce, as they describe it, & yet notwithstanding he was dāned. He was sozr inough
as

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as the effect shewed : he had their contrition fully , out of the which hee confessed hyg fault saying : I haue betrayed innocent bloud , and therunto he made satisfaction, restoring the money he had receyued . But yet all was but lost , he hanged vp him selfe, his bowels burst out , & he remaineth a child of perdition for ever . I would wish that this example of Judas, in whom ye see the parts of their penance, contrition, confession, & satisfaction, would moue them to penance, & to describe it a litle better, making hope or trust of Gods free mercy a peece thereof , or els with Judas they wpll marre all.

Perchaunce these wordes, contrition, confession, and satisfaction were vsed as I haue expounded them at the first . But in that we see so much daunger and hurt by
vsing

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vsing them without expositions,
either let vs ioyne to them open
expositions alwaies, or els let vs
not vse them at all, but say as I
write, that penance is a hartie sor-
row for our syns, a good hope or
trust of pardon through Christ,
which is not without an earnest
purpose to amend, or a new lyfe.
This penance is the thing wher-
to all y^e scripture calleth vs. This
penance do I now cal you all vn-
to: this must be continually in vs,
and not for a Lent sealon, as we
haue thought: this must increase
Dayly more and more in vs: with-
out this we cannot be saued.

Search therfore your harts al,
all swearers, blasphemers, liers,
flatterers, baudy or idle talkers,
testers, bribers, couetous per-
sons, dronkards, gluttons, whores-
mongers, theeves, murtherers,
sclaun-

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scelaunders, idle liuers, negligent
in their vocation. &c. All such and
all other as lamenēt not their syns,
as hope not in Gods mercye for
pardon, & purpose not hartely to
amende, to leaue their swearing,
Dronkenness, whozedome, coue-
tousnes, idlenes. &c. all such, I
say, shal not noz cannot enter into
Gods kingdome, but hell fire is
prepared for them, weeping and
gnashing of teeth, whereunto, a-
las, I feare me, very many wyl
needes go, in that very many wyl
be as they haue bene, let vs euen
to the wearyng of our tounge to
the stumps, preach and pray ne-
uer so much to the contrary, and
that euen in the bowels of Iesus
Christ, as now I besech you all,
all, all, and euery mothers childe,
to repent and lamente your synne,
to trust in Gods mercye, and to
amende

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amende your lyues.

Now me thinkes ye are somewhat astonied: wherby I gather that presently you desire this repentance, that is, this sorrow, good hope, and newnes of lyfe. The which that you may the rather attaine and get to your comforts, as I haue gone about to bee a meane to stir vp in you (by Gods grace) this desire of repentance, so through the same grace of God wyl I go about now to shew you how you may haue your desire in this behalfe.

And first concerning this part, namely sorrow for your syns, and hartly lamenting of the same: For this (if you desire the hauing of it) you must beware & you thinke not that of your selues or of your own free wyl, by any meanes you can get it. You maye easelye de-

D.i. ceine

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James. 1.

1. Regū. 2.

Ierc. 31.

Lamen. 5.

ceiue your selues and mocke your
selues, thinckynge more of your
selues then is seemely. All good
thinges, and not peeces of good
thinges, but all god thinges, saith
S. James, come from God the
father of light. If therfore pe-
nance be good (as it is good) then
the partes of it be good. Fro God
therfore do they come, and not of
our free wyl. It is the Lord that
mortifieth, that bringeth down,
that humbleth, saith the scripture
in sundry places. After thou haddest
stricken my thigh (saith Jeremy) I
was ashamed. Loe he sayth, after
thou hadst stricken me: and therfore
praieth he, even in the last words
almost he writeth: Turne vs Lord,
and we shall be turned. The which
thing David useth verpe often.
Wherfore first of al, if thou wouldest
haue this part of penance, as
for

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for the whole, because it is Gods gift, so for this part go thou vn- Actes. 11.
2. Tim. 2.
to God, & make some litle praier, as thou canst, vnto his mercy for the same, in this or lyke sort.

Mercifull father of our Saviour Iesus Christ, bicause I haue synned and done wickedly, & thow thy goodnes haue receiued a desire of repentance, wherto this thy long sufferance doth draw my hard hart, I beseeche thee for thy mercies sake in CHRIST, to work the same repentance in me: and by thy spirit, power, & grace, so to humble, mortify, and feare my conscience for my syns to saluatiō, that in thy good time thou mayest comfort and quicken me again through Iesus Christ thy dearely beloued Sonne. Amen.

After this sort I say, or other-
wyle, as thou thinkest good, if
D.ij. thou

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thou wilt haue this first part contrition or sorrow for thy syns, Doe beg it of God thorow Christ. And when thou hast asked it, as I haue laboured to driue thee from trusting in thy selfe, so now I go about to moue thee from flattering of thy selfe, from sluggishnes and negligence, to be diligent to vse these meanes folowing.

Unto prayer, which I would thou shouldest fyrst vse as thou canst, secondly get thee Gods law as a glas to tooke in, for in it and by it comineth the true knowledge of synne, wythout whych knowledge there can bee no sorrow. For how can a man sorrow for hys synnes, whych knoweth not hys synnes: As when a man is sycke, the fyrst step to health, is to know his sycknes: even so to saluation, the first step is to know

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know thy Damnation due for thy
synnes.

The law of God therfore must
be gotten and wel tooled in, that
is, we must looke in it spiritually,
& not corporally or carnally, as y^e
outward word or letter doth de-
clare and vtter: and so our Savi-
our teacheth vs in Mathew, ex-
pounding the sixt & seuenth com-
maundements, not onely after the
outward deede, but also after the
hart, making there the anger of
the hart a kynde of murther, lust-
ing after an other mans wyfe, a
kynde of adultery.

Math. 5.

And this is one of the differen-
ces betwene Gods law and mans
law, that of this (mans law I
meane) I am not cōdemnable, so
long as I obserue outwardly the
same. But Gods law goeth to the
roote & to the hart, condemning

D. iij.

me

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me for the inwarde motion, although outwardlye I lyue most holyly. As for example: If I kyl no mā, though in my hart I hate, mans law condemneth me not: but otherwoyse doth Gods lawe. And why: for it seeth the fountaine whence the euil doth spring. If hatred were taken out of the hart, then lofynes in lookes, Detraction in toung, and murther by hand could neuer ensue. If lustyng wer out of the hart, curiositie in countenance, wantonnes in wordes, bawdy boldnes in body would not appeare.

In that therfore this outward euill springes out of the inward corruption: seyng Gods law also is a law of liberty, as sayth saynt James: and spirituall, as saith Roma. 7. s. Paule: perfectly & spirituallly it is to be vnderstand, if we wyll truly

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truly come to the knowledge of our syns. For of this inward corruption, reason knoweth but little or nothyng. I had not knowen Roma. 7. (sayth Paul) that lusting (which to reason, and to them which are guided onely by reason, is thought but a trifle) I had not knowen saith he, this lusting to haue ben syn, if the law had not sayd, Non concupisces, Thou shalt not lust.

To the knowledge therfore of our syn (without which we cannot repent or be sorry for our syn) let vs secondly get vs Gods law as a glasse to tooke in: and that not onelye literally, outwardly, or partly, but also spiritually, inwardly, and thzoughly. Let vs consider the hart, and so shall we see the foule spots we are stained withall, at lest inwardly, wherby we the rather may be moued to

D.iii. hartly

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harty sorow and sighing. For as
I. Austen saith, it is a glasse which
feareth no body: but euen looke
what a one thou art, so it payne
teth thee out.

In the law we see it is a foule
spot, not to loue the lord our God
withal (all I say) our hart, soule,
power, might and strength, and
that continually.

In the law it is a foule spot, not
ouely to make to our selues anye
grauen Image or similitude, to
bowe thereto. &c. but also not to
frame our selues wholly after the
image whereto we are made, not
to bow to it, to worshop it.

In the law we see that it is a
foule spot, not onely to take Gods
name in vayne, but also not ear-
nestly, hartely, and euen continu-
ally to call vpon his name onely,
to geue thanks vnto him, to be-
leue,

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leue, to publish, and lyue bys holy word.

In Gods lawe we see it is a foule spot to our soules, not onely to bee an open pꝛophaner of the Saboth Day, but also not to rest from our own wordes & workes, that the Lord might both speake and worke in vs and by vs, not to heare his holy word, not to communicate his Sacraments, not to geue occasion to others to holynes by our example in godly workes and reuerent esteeming of the ministry of his word.

In Gods lawe we see it a foule spot to our soules, not onely to be an open disobeyer of our Parents, Magistrates, Maisters, & such as be in any autoritie ouer vs, but also not to honour such euen in our hartes, not to geue thanks to God for them, not to pray for the,
to

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to ayde, to helpe oz relieue thē, to beare with their infirmities. &c.

In Gods law we see it a foule spot in our soules, not onely to be a manqueller in hatred, malyce, prouddlookes, bzags, backbyting, rayling, oz bodely slaughter: but also not to loue our neighbours, pea our ennemyes, euen in our hartes, & to declare the same in all our iestures, wordes, & workes.

In Gods law we see it a foule spot to our soules, not onely to be a whozemonger in lusting in our hartes, in wanton lookyng, in vn cleane and wanton talking, in actual doing vnhonestly with our neighbours wyfe, daughter, seruant. &c: but also not to be chaste, sober, temperate in hart, lookes, founge, apparel, deedes, & to helpe others therunto accoꝝdingly. &c.

In Gods law we see it is a foule
spot

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spot to our soules, not onely in hart to couet, in looke or word to flatter, lye, colour. &c. in deede to take away any thing which pertayneth to an other: but also in hart, countenance, word & deede, not to keepe, saue, & defend that which pertayneth to thy neyghbour, as thou woldest thine own.

In Gods law we may see it a foule spot, not onely to lie or beare false wytnes agaynst anye man, but also not to haue as great care ouer thy neyghbours name, as ouer thine own.

Synne in Gods law it is (we may see) and a foule spot, not onely to consent to euyl lust, or carnal desires, but euen the very naturall or carnall lustes and desyres themselves (for so I may cal the, nature it selfe being now so corrupted) are syn, as selfe loue, and
many

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many such lyke. By reason whereof (I trow) there is none that tooteth well herein, but though he be blameles to the world, and faire to the shew, yet certainly inwardly his face is soule arayed, and so shamefull, saucy, maungy, pocky and scabbed, that he cannot but be sorow at the contemplation thereof, & that so much more, by how much he continueth to looke in this glasse accordingly.

And thus much concerning the second meane to the stirring vp of sorow for our syn, that next vnto prayer, we should tooke in Gods law spiritually. The which toothing if we vse with prayer (as I sayd) let vs not doubt but at the length Gods spirite wyll worke, as now to such as beleue, (for to the vnbeleuers al is in vain, their eyes are stark blynd, they can see nothing)

OF REPENTANCE.

nothing) to such as beleue(I say)
I trust something is done euen al-
ready. But if neyther by prayer
nor by footing in Gods law spi-
ritually, as yet thy hard unbele-
uing hart feeleth no sorrow nor
lamentyng for thy syn, thirdly,
looke vpon the tag tyed to Gods
law: for as to mans law there is
a tag tyed, that is a penaltie, so is
ther to Gods law a tag tyed, that
is a penaltie, and that no small
one, but such a great one as cannot
but make vs to cast our currysh
tayles betwene our leggs, if wee
beleue it, for all is in vayne if we
be fapthles, not to beleue before
we feele.

This tag is Gods malediction
or curse. Maledictus omnis (saith it)
qui non permanet in omnibus quæ
scripta sūt in libro legis, vt faciat cam. Galath. 3
Aoe, accursed (saith he) is all, no
exception,

A SERMON

exception, all, sayth God, which continueth not in al thinges (for he that is guilty of one, is guilty of the whole, sayth s. James:) in al thinges therfore, (saith the holy Ghost) which are witten in the booke of the law to do them. He sayth not to heare them, to talke of them, to dispute of them, but to do them.

Who is he now that doth these? Rara avis, fewe such Byrdes, yea none at al. For al are gone out of the way, though not outwardly by word or deede, yet inwardly at the least by default and wanting of that which is required: so that a childe of one nightes age is not pure, but (by reason of byrth syn) in daunger of Gods malediction much moze then we, which (alas) haue droonken in iniquitie as if we were water, as Job sayth. But
yet

OF REPENTANCE.

yet alas we quake not.

Tell me now , good brother,
why doo you so lyghtly consider
Gods curse, that for your synnes
past you are so careles as though
you had made a coueuant wth
death and damnatioⁿ, as the wic-
ked did in Elayes time. What is
Gods curse. At the Popes curse
with booke, bel & candle, oh how
trembled we, which heard it but
onely, though the same was not
directed vnto vs, but vnto others.
For this Gods curse, which is in-
comparable more fel and impo^r-
table, and is directed to vs, yea
hanging ouer vs all by reason of
our syns, alas, how careles are
we. Oh faithles hard hartes. Oh
Jezebels gesses, rocked and laid Apoc. 3.
a sleepe in her bed. Oh wycked
wretches, which being come into
the depth of syn, do contemne the
same.

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same . O sorrowles synners and
chaineles shrinking harlots .

Is not the anger of a kyng
Death : and is the anger of the
kyng of all kynges a matter to
be so lightly regarded as we do
regard it , which for our synnes
are so rechles , that we slug and
sleepe it out : As ware melteth a
way at the heate of the fire (sayth
David) so do the wicked perishe
at the face or countenance of the
Lord . If , dearely beloued , hys
face bee so terrible & intolerable
for sinners and the wicked , what
trow we his hand is : At the face
or appearing of Gods anger , the
earth trembleth : but wee earth,
earth , yea stones , yron , sylentes,
tremble nothing at al . If we wil
not tremble in hearing , wo vnto
vs , for then shal we be crashed in
peeces in feeling . If a Lyon rore ,
the

OF REPENTANCE,

the beastes quake: but wee are worse then beastes, which quake nothing at the rozing of the **Lp̄o**, I meane the **Lord** of hostes. And why: because the curse of God, hardnes of hart is already fallen vpon vs, or els we could not but lament and tremble for our syns, if not for the shame and foulenes therof, yet at the least, for the malediction and curse of God, which hangeth ouer vs for our synnes.

Thren.3

Lord be mercyfull vnto vs for thy **Christes** sake and spare vs, in thyne anger remember thy mercy towards vs. Amen.

And thus much for the thyrd thing, to the mouing of vs to sorrow for our syns, that is, for the tag tyed to Gods law, I meane for the malediction and curse of God. But if our harts be so hard that thozow these we yet feele not

C. i.

harty

A SERMON

harty sorrow for our syns, let vs fourthly set before vs examples past and present, old & new, that thereby the holy spirite may be effectual to worke in his time this worke of sorrowing for our syn.

Looke vpon Gods anger for syn in Adam and Eue, for eatyng a peece of an apple. Were not they, the dearest creatures of God, cast out of Paradise? Were not they subiect to mortalitye, trauayl, labour. &c. Was not the earth accursed for their syns? Do not we all, men in labour, women in traueling with child, & all in death, mortalitye & miserye, euen in this life feelee the same? And was God so angry for their syn, and he being the same God, wyll he say nothing to vs for ours, (alas) much more horrible then the eatyng once of one peece of an apple?

OF REPENTANCE.

In the tyme of Noe and Lot, Gene.. 6.
God destroyed the whole world Genes. 19.
with water, and the cities of So-
doma and Gomorha, Seboim &
Adamah with fire and brimstone
from heauen for their syns, name-
lye for their whoredomes, pryde,
ydlenes, vnnmercifulnes to the
pooze, tyranny. &c. In which wrath
of God euen the verye Babes,
Birdes, foules, fyshes, herbes,
trees, and gras perished: & think
we that nothing wyl be spoken to
vs, much worse & more abomi-
nable then they: For all men may
see if they wyl, that the whored-
omes, pryde, vnnmercifulnes, ty-
ranny. &c. of England, far passeth
in this age, any age that euer was
before. Lots wife looking backe, Genes. 19.
was turned into a salt stone: and
wyl our looking backe again, yea
our ranning backe againe to our
E. ij. wicked-

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wickednes do vs no hurt: If we
wer not already more blynd then
beetels, we would blush. Pharao
his hart was hardened so that no
myracle coulde conuert hym: if
ours were anye thyng soft, wee
would begyn to sob.

Iosua &
Caleb.

Num. 14

Of sixe hundred thousand men
alonely but twayne entred into
the land of promise, because they
had ten times synned against the
Lord, as he him selfe sayth: and
trow we that God wyl not sweare
in his wrath, that we shall neuer
enter into hys rest, whych haue
synned so many ten times as we
haue toes & fingers, yea beares
of our heades and beardes (I
feare me) and yet we passe not:

Leuit. 24

Num. 15.

The man that sware, & he that
gathered styckes on the Saboth
Day, were stoned to death: but
we think our swearing is no syn,
out

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our bibbing, rioting, yea whores
hunting on the Saboth day plea-
seth God, or els we would some-
thing amend our maners.

Helias negligence in correcting ^{1. Reg. 3.}
his sonnes, nypped his necke in
two: but ours which pamper vp
our childzen lyke puppets, wyll
put vs to no plounge. Helias
sonnes for disobeying their fas-
thers admonition, brought ouer
them Gods vengeaunce: and wil
our stubburnes do nothing?

Saules malyce to Dauid, ^{3 Regū.}
cabs displeasure against Naboth ^{21, 22.}
brought their bloud to the ground
for Dogs to eate, yea their chil-
dzen were hanged vp and slayne ^{4. Reg. 21}
for this geare: but we continue ^{4 Reg. 10}
in malice, enuye and murther, as
though wee were able to wage
warre with the Lord.

Dauids adultery with Bethsa-
be, was
E.iii.

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2. Reg. 11. he was visited on the child bozn,
 12. 13. 16. 15 on Davids daughter defiled by
 her brother, and on his children
 one slaying an other, on his wiues
 defiled by his own sonne, on him
 selfe driven out of his Realme in
 his old age, and otherwyse also,
 although he most hartely repen-
 ted hys synne: but we are more
 nere vnto God the David, which
 yet was a man after Gods own
 hart, or els wee coulde not but
 tremble, and begyn to repent.

Luke, 16. The rich gluttons gay paunch
 fylling, what did it? It brought
 him to hel: & haue we a plackard
 that God wyl do nothing to vs.

Iosua, 7. Achans subtyll theft prouoked
 Gods anger against all Israell:
 and our subtiltie, yea open extor-
 tion is so fyne and politicke, that
 God cannot espy it.

4. Regū, 5. Eiezi his couetousnes, brought
 it not

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it not the leprosy vpon hym, & on
all his seede: Judas also hanged Actes. 1.
him selfe. But the couetousnes of
England is of an other cloth and
colour. Wel, if it were so, the same
Cayler wyll cut it accordingly.

Anania and Saphira by lying, Actes. 5.
linked to them sodaine Death: but
ours now prolongeth our life the
longer, to last in eternall Death.

The false witnesses of the two Daniel. 3.
Judges against Susanna, lygh-
ted on their owne pates, and so
wyll ours do at length.

But what go I about to auouch
auncient examples, where Dayly
experience doth teach. The sweat
the other yere, the stormes the
winter folowing, wyll vs to way
them in the same ballances. The
hanging and kylling of men them
selues, which are (alas) to ryse in
all places, require vs to register
E. iiii. them

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them in the same roles. At the least in Childzen, Infantes, and such lyke, which yet cannot vtter syn by word or dede, we see Gods anger against synne in punishing them by sycknes, death, in shape, or other wyse, so plainly that we cannot but grone and grunt a gayne, in that we haue gushed out this geare more abundantly in word and dede.

And here with me a litle looke on Gods anger, yet so fresh, that we cannot but smell it, although we stop our noses neuer so much. I pray God we smell it not more fresh hereafter. I meane it forsooth (for I know you looke for it) in our deare late soueraygne: Lord the kings Maiesty. You al know he was but a child in yeares: defiled he was not with notozious offences. Defiled quoth he: nay rather

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rather adorne wth so manye
goodly giftes & wonderfull qua-
lities, as neuer Prince was from
the begynnyng of the worlde.
Should I speake of hys wyse-
dome, of hys ripenes in iudges-
ment, of his learning, of his gods-
ly zeale, heroycall hart, fatherly
care for his Commones, nurcely
solicitude for religion: &c. May so
many thinges are to be spoken in
commendation of Gods exceeding
graces in this child, that as Sa-
lust writeth of Carthage, I had
rather speake nothyng, then so
little, in that to much is to lytle.
This gift God gaue vnto vs Eng-
lishmen, before all nations vnder
the sunne, & that of his exceeding
loue towarde vs. But alas and
welaway: for our vnthankfulnes
sake, for our sins sake, for our car-
nality and prophane liuing, Gods
anger

A S E R M O N

anger hath touched not onely the body, but also the mynde of our Kyng by a long sycknes, and at length hath taken him away by death, death, cruell death, fearefull death.

Pfal . 37 . Oh, if Gods iudgemēt be begun on him, which as he was the chieftest, so I thynke the hoigest, and godlyest in the Realme of England, (alas) what wyl it be on vs, whose synnes are onergrowen so our heades, that they are climed vp into heauen. I pray you my good bʒethʒen, know that Gods anger for our syn towarde vs, cannot but be great, yea to fell, in that we see it was so great, that our good King could not beare it. What followed to Jewry after the death of Josias: God saue England, & geue vs repentance: my hart wyl not suffer me to tary longer

OF REPENTANCE.

longer herein. I trow thys wyll
thrust out some teares of repen-
tance.

If therefore to praiser for Gods
feare, the footing in Gods glas, &
the tag therto wyl not burst open
thy blockish hart; yet, I trow,
the tossing to and fro of these ex-
amples, and specially of our late
kyng, and this troublesome time
wyl tumble some teares out of
thyne hart, if thou skyll pray for
Gods spirit accordingly. For who
art thou (thinke alwayes wth
thy selfe) that God shoud spare
thee more then them whose exam-
ples þu hast heard: What friendes
hast thou: Were not of theese
kings, Prophets, Apostels, lear-
ned, and come of holy stockes: I
deceiue my selfe (think thou wth
thy selfe) if I beleue that God be-
ing the same God þ he was, wyl
spare

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spare me, whose wickednes is no lesse, but much more then some of theirs. He hateth synne now as much as euer he did. The longer he spareth, the greater vengeance wyl fal: the deeper he draweth his bow, the sorer wyl þy shaft pearce.

But if yet thy hart be so hardened that all this geare wyl not moue thee, surely thou art in a very euyl estate, and remedy now knowe I none. What said I none? knowe I none? Yes, there is one which is sure by, as they say, to serue, if any thyng wyl serue. You looke to know what this is. For soth the passion and death of Iesus Christ. You know the cause why Christ became man and suffered as he suffered, was the syns of his people, that he might saue them frō the same. Consider the greatnes of the soze, I mean syn,
by

OF REPENTANCE.

by the greatnes of the Surgion
and of the salue. Who was the
Surgion: No Angel, no Saint,
no Archangel, no power, no crea-
ture in heauen nor in earth, but
onely he by whom al things wer
made, all thinges are ruled also,
euen Gods own dearling & onely
beloued sonne, becomming man.

Oh what a great thing is this
that could not be done by the An-
gels, Archāgels, Potestates, po-
wers, or al the creatures of God,
without his own sonne, who yet
must needes be thrust out of hea-
uen, as a man would say, to take
our nature & become man: Here
haue ye the Surgion: great was
the cure that thys mighty Lord
tooke in hand.

Now, what was the salue: For
soth deare geare, & of many com-
positions: I cannot recite al, but
rather

A SERMON

Math. 25.
Luke. 22.

rather must leaue it to your hartly
considerations. Thzee and thirty
yeares was he curyng our soze.
He sought it earnestly by fasting,
watching, praying. &c. The same
nyght that he was betrayed, I
reade how busy he was about a
plaster in the garden, when he ly-
ing flat on the ground, praying
with teares, & that of bloud not a
few, but so manye as dyd flow
down on the ground againe, cry-
ing on this sort: Farther (saith he)
if it be possible, let this cup depart fro
me, that is, if it be possible that
els the syns of mankynde can be
taken away, graunt that it may
be so. Thou heardest Moyses cry-
yng for the idolaters: Thou hear-
dest Lot for the Zoarites: Sa-
muel, Dauid, and many other for
the Israelites: and deare father,
I onely am thine owne sonne, as
thou

OF REPENTANCE.

thou hast sayd, in whom thou art well pleased, wylt thou not heare me: I haue by the space of thre & thirty yeres Done alwayes thy wyl: I haue so humbled my selfe that I would become an abiect amongest men to obey thee. Therefore, deare father, if it be possible, graunt my request, saue mankind now without any further labour, salues, or plasters. But yet (sayth he) not as I wyl, but as thou wylt.

But sir, what herd he: Though he sweet bloud & water in making his plaster for our soze of syn, yet it framed not. Twyse he cryed without comfort: yea, though to comfort him God sent an Angel, we yet know þ this plaster was not allowed for sufficient, untill hereunto Christ Iesus was betrayed, forsaken of all his Disciples, forsworne of his dearly beloued

A SERMON

1. Cori. 11.

loued, bound lyke a theefe, belyed
on, buffeted, whipped, scourged,
crowned with thornes, Derided,
crucified, racked, nayled, hanged
vp betwene two theeves, curied
and rayled vpon, inocked in miserie,
and had geuen vp the ghost:
then bowed downe the head of
Christ, that is, God the Father,
which is the head of Christ, then
alowed he the plaster to be sufficient
a good for the healing of our
soze, which is syn. Now would
God abide our breath, because the
stincke, that is, damnation or gilty-
tynes was taken away by the
sweete sauer of the breath of this
Lambe, thus offered once for all.

So that here, Dearely beloued,
we as in a glasse may see, to the
broosyng of our blocky the hard
hartes, Gods great indgement
and anger agaynst synne. The
Lord

OF REPENTANCE,

Lord of Lords, & King of kings,
the brightnes of Gods glozy, the
sonne of God, the Dear ling of his
father, in whom he is wel pleas-
sed, hāgeth betwene two theues,
cryng for thee & me, and for vs
al: My God, my God, why hast thou
forsaken me? Oh hard hartes that
we haue, which make futs for
syn. Looke on this: toote in the
very hart of Christ pearced with
a speare, wherin thou mayest see
and reade Gods horrible anger
for synne. Woe to thy hard hart
that pearced it.

Psal. 23

And thus much for the first part
of repentance, I meane for the
meanes of workyng contrition.
First ble prayer: then looke on
Gods law: thirdly, see his curse:
fourthly set examples of his an-
ger before thee: and last of all set
before thee the Death of Christ.

I. j.

From

A SERMON

From this and prayer cease not,
till thou feele some hartie sorrow
for thy syn. The which whē thou
feelest, then labour for the other
part, that is, sayth on this sort.

As first in contrition I wylled
thee not to trust to thy free wyll
for the attayning of it, so doo I
wylle thee in this. Fayth is so far
from the reach of mans free wyll,
that to reason it is plaine foolish-
nes. Therfore thou must first go
to God, whose gyft it is: thou
must I say, get thee to the father
of mercy, whose worke it is, that
as he hath brought thee downe
by contrition and humbled thee,
so he would geue thee fayth, raise
Colos. 2. thee vp, and exalt thee.

On this maner therfore, with
the Apostels and the poore man in
the Gospell that cryed: Lord en-
crease our fayth: Lord helpe my vn-
believe,

OF REPENTANCE.

beliefe, pray thou and say: O
mercifull God and Deare Father
of our Lord and Sauour Iesus
Christ, in whom as thou art wel
pleased, so hast thou commaunded
vs to heare him, for asmuch as he
often byddeth vs to aske of thee,
and thereto promiseth that thou
wilt heare vs and graunt vs that
which in his name we shall aske
of thee: loe gracious Father, I
am bold to beg of thy mercy thro-
row thy sonne Iesus Christ, one
sparkle of true faith and certaine
perswasion of thy goodnes & loue
towards me in Christ, where-
through I beyng assured of the
pardon of al my syns, by the mer-
cies of Christ thy sonne, may be
thankfull to thee, loue thee and
serue thee in holynes and rygh-
teousnes al the daies of my lyfe.

On this sort I say, or otherwise

f.ij.

as

A SERMON

as God shal moue thee, pray thou first of all, & looke for thy request at Gods hand without any doubting, though forthwith thou feelest not y^e same: for oftentimes we haue thynges of God geuen vs long befoze we feele them as we would do. Now vnto this praier vse thou these meanes folowing.

After praier for faith, which I would shoud bee first: secondly, because the same springeth out of the hearing, not of Masses, Matins, Cannons, Councels, Doctors, Decrees, but out of the hearing of Gods woord: get thee Gods woord, but not that part which serueth specially to contrition, that is the law: but y^e other part, which serueth specially to consolation and certain perswasion of Gods loue towards thee, that is, the Gospel or publication
of

OF REPENTANCE.

of Gods mercy in Christ, I mean the free promises.

But here thou must know, that there is two kindes of promises: one, which are properly of the law, an other which are properly of þ Gospel. In the promises of the law we may in deede behold Gods mercy, but so that it hangeth vpon the cōdition of our worthynes, as if thou loue the Lord with all thy hart. &c. thou shalt finde mercy. This kynde of promises, though it declare vnto vs Gods loue, whych promyseth where he needeth not, yet vnto him that feeleth not Christ, which is the ende of the law, they are so far from comforting, that vtterly with the law they bring man to great dispaire: so greatly we are corrupt, for none so loueth God as he ought to doo. From these

J. iij. there

A SERMON

therfoze get thee to the other promises of the Gospel, in which we may see such plenty and franke liberalitie of Gods goodnes, that we cannot but be much comforted, though we haue very Deepely synned.

For these promises of the Gospel do not hang on the condition of our worthines, as the promises of the law do: but they depend and hang on Gods truth, that as God is true, so they cannot but be performed to all them which lay hold on them by fayth, I had almost sayd, whych cast them not away by vnbeliefe.

Marke in them therfoze two things, namely, that as wel they are free promises wythout any condition of our worthines, as also that they are vniuersal, offered to all, al (I say) which are not so
stub

OF REPENTANCE.

Stubburne as to keepe styll theyr
handes whereby they should re-
ceiue this almes in their bosoms
by vnbeliefe. As concerning In-
fantes and childzen, you know I
now speake not, but concerning
such as be of yeares of discretion.
And now you looke that I shuld
geue you a tast of these promises,
which are both free & vniuersall,
excepting none but such as except
them selues. Well, you shall haue
one or two for a say.

In the thirde of Iohn saith our Iohn. 3.
Sauour: So God the Father loued
the world, that he would geue his dear
lyng, his own onely sonne, that all
that beleue in him should not perish,
but haue euerlasting lyfe. Loe saye,
he saith not that some might haue
life: but all, sayth he. And what
al? All that loue him with al their
hartes: al that haue lyued & god-
ly life.

I. iiii.

ly life.

A SERMON

ly life: Nay al that beleue in him. Although thou hast liued a most wicked and horrible lyfe, if now thou beleue in him, thou shalt be saued. Is not this sweete geare?

Math. 11. Againe sayth Christ: Come vnto me all ye that labour and are laden, and I wyll refresh you. Let vs a litle looke on this letter: Come vnto me. Who should come? Lords, Priestes, Holy men, Monkes, Friers: Yea Coblers, Tinkers, whores, theeuers, murtherers also, if they lament their synnes. Come vnto me (saith he) all ye that labour and are laden, that is, which are afrayd of your synnes. And what wilt thou do Lord? And I wyll refresh you, sayth he.

1. Pet. 2. Oh what a thing is this: And I wyll refresh you. Mot you who spake thys? He that neuer told lye: He is the truth, there was neuer

OF REPENTANCE.

neuer guile found in his mouth:
and now wyll hee be vntreue to
thee good brother, which art soze
for thy greuous syns: no forsoth.
Heauen and earth shal passe & pe- Math. 24
rish, but his word shal neuer faile.

Saint Paule sayth: God would i. Tim. 2.
haue all men saued. Lo, he excep-

teth none. And to Titus: The Titus, 2,
grace of God bringeth saluation to all

men. As from Adam all haue re-
ceiued synne to damnation: so by
Christ all haue grace offred to sal-
uation, if they reiect not the same.

I speake not now of iufantes, I
say: nor I neede not to enter in-
to the matter of predestinatiō. In
preaching of repētance, I would
gather wher I could with Christ

As surely as I lyue (sayth God) I Ezech. 3.
wyll not the death of a synner. Art
thou a synner? Yea. Lo, God swea-
reth he wyll not thy death. How
canst

A S E R M O N

canst thou now perish? Consider with thy selfe what profit thou shouldest haue to beleue thys to be true to others, if not to thy self also. Sathan doth so. Rather consider with Peter, that the promise of saluation pertayneth not
Actes. 2. onely to them which are nye, that is, to such as are fallen a litle: but also to all whom the Lord hath called, be they neuer so farre of.

Loe, now by me the Lord calleth thee thou man, thou woman that art very far of. The promise therfore pertaineth to thee: nedes must thou be saued, except thou with Sathan say, God is false:
2. Tim. 2. and yet if thou do so, God is faithful, and cannot deny him selfe: as thou shalt feele by his plagues in hell, for so dishonouring God, to think that he is not true. Wyl he be found false now? The matter hang

OF REPENTANCE.

hangeth not on thy worthynes,
 but it hangeth on Gods truth.
 Clap hold on it, and I warrant
 thee Christ is the propitiatio for
 our syns, yea, for the syns of the
 whole world: beleue this man. I
 know thou beleuest it: say there-
 fore in thy hart styl, Domine adau- Luke. 16.
 ge mihi fidē: Lord increase my faith: Mark. 9.
 Lord help my vnbeliefe. Blessed are
 they which see not (by reaso) this
 geare, but yet beleue. Hope man,
 past all hope, as Abraham did. Roma. 4.

And thus much for a taste of
 these promises, which are every
 wher, not onely in the new testa-
 ment, but also in the old. Reade
 the last ende of Leuiticus. 26. The
 Prophet Esay. 30. where he sayth:
 God tarieth looking for thee to shew
 thee mercy. Also the .40. and so
 fourth to the. 60. Reade also the
 2. Regum. 24. Psal. 33. Ioel 2. &c.

How

A SERMON

How be it, if this geare wyl not
serue, if yet thou feelest no fayth,
no certaine perswasion of Gods
loue: then vnto prayer and dili-
gent considering of the free and
vniuersal promises of the Gospel:
thirdly set before thee those be-
nefites which God hath tofore ge-
uen thee, & presently geueth thee.
Consider how he hath made thee
a man or a woman, which might
haue made thee a Toade, a Dog.
And why did he this: Merely be-
cause he loued thee. And trowest
thou, that if he loued thee when
thou wast not, to make thee such
a one as he most graciously hath
made thee: wyl he not now loue
thee being bys handy woorker:
Doth he hate any thing that he
made: Is there vnablenes with
him: Doth he loue for a day, and
to farewel: No forsooth, he loueth
to

OF REPENTANCE.

to the end, his mercy endureth Iohn 1.,
for euer. Say therfore with Job: Psal. 87.

Operi manuum tuarum, porrige dexteram, that is, To the worke of thy handes put thy helping hand.

Againe, hath he not made thee a Christian man or womā, wher if he would, he might haue made thee a Turke or Paynim? This thou knowest he did of loue. And doest thou thinke his loue is lessened if thou lament thy synne? Is his hand shortened for helping thee? Can a woman forget the chyld of her wombe? and though she should do it, yet wyll not I forget thee, sayth the Lord. He hath geuen thee lyngs, to see, heare, go. &c. He hath geuen thee wyt, reason, discretion. &c. Hee hath long spared thee and borne with thee when thou neuer purposedst to repent: and now thou
repent

A SERMON

repenting, wyll he not geue thee mercy? Wherefore doth he geue thee to lyue at thys present to heare me to speake this, and me to speake this, but of loue to vs all? Oh therfore let vs pray him, that he would adde to this, that we myght beleue these louetokenes that hee loueth vs, and in Deede he wyll do it. Lord open our eyes, in thy giftes to see thy gracious goodnes. Amen.

But to tary in this I wyll not. Let euery man consider Gods benefites past and present, bublyke and priuate, spiritual and corporall, to the confirmyng of hys fayth concerning the promises of the Gospel for the pardon of hys synnes. I wyll now go about to shew you a fourth meane to confirme your fayth in thys geare, euen by examples. Of these ther
are

OF REPENTANCE.

are in the scriptures very many,
as also dayly experience doth di-
uersly teach the same, if we were
diligent to obserue things accor-
dingly: wherfore I wyl be more
brieue herein, hauyng respect to
time, which stealeth fast away.

Genel. 3.

Adam in Paradise transgressed
griuously, as the painfull punish-
ment which we alas yet do feele,
proueth, if nothing els. Though
by reason of hys syn he displeased
God sore, and ran away from
God, (for he would haue hid him-
selfe, yea hee would haue made
God the causer of his syn in that
he gaue him such a mate, so farre
was he from askyng mercy) yet
all thys notwithstanding, God
turned his scarce wrath neyther
vpon him nor Eue, which also re-
quired not mercy, but vpon the
the serpent Sathan: promising
vnto

A SERMON

vnto them a seede Iesus Christ,
 by whom they at the length shuld
 be deliuered. In token whereof,
 though they were cast out of Pa-
 radise for their nurture, to serue
 in sorow which would not serue
 in ioy, yet he made them apparel
 to couer their bodie, a visible
 Sacrament and token of his in-
 uisible loue and grace concerning
 their soules. If God was so mer-
 ciful to Adam which so sore brake
 his comaundement, & rather blas-
 med God then asked mercy, trow-
 est thou, oh man, that he wyl not
 be merciful to thee, which blamest
 thy selfe, and desirest pardon?

Genes. 4. To Cain he offered mercy, if he
 would haue asked it. VVhat hast
 thou done, sayth God? The voice
 of thy brothers bloud cryeth vnto me
 out of the earth. Oh merciful Lord
 (should Cain haue sayd) I con-
 fesse

OF REPENTANCE,

fesse it. But alas, he dyd not so,
and therfoze said God: Now, that
is, in that thou desyrest not mer-
cy, now, I say, be thou accursed. &c.
Lo to the reprobate he offered
mercy, and will he Denye it thee
which art his chylde?

Gene. 9.
Gene. 19.

Noah, did not he syn and was
dronke: Good Lot also both in
Sodoine dissembled a lyttle with
the Angels, prolonging the time,
and out of Sodom he fell verye
foule: as did Judas, and the Pa-
triarches against Joseph, but yet
I weene they found mercy. Moyses,
Myriam, Aaron, though they
stumbled a litle, yet receaved they
mercy: yea the people in the wyl-
dernes often synned & displeased
God, so that he was purposed to
haue destroyed them. Let me al-
one, sayth he to Moyses, that I
may destroy them: but Moyses

Gene. 38.
and. 37.

Num. 11.

Exo. 22.

G. j. dyd

A SERMON

Dyd not let him alone, for he prais-
 ed still for them, and therefore
 God spared them. If the people
 were spared through Moyses
 prayer, they not praying with
 him, but rather woozhypping
 their golden calfe, eating, drin-
 king, & making iolly good chere,
 why shouldest thou doubt whe-
 ther God wil be merciful to thee
 hauing, as in deede thou hast, one
 much better then Moyses to pray
 for thee and with thee, euen Je-
 sus Christ, who sitteth on the
 right hand of his father, & pray-
 eth for vs, being no lesse faithfull
 in his fathers house the Church,
 then Moyses was in the Syna-
 goge. David þ good kyng, had
 a foule foyle when he cōmitted
 whordome with his faythful ser-
 uants wife Bethsabe: wherunto
 he added also a mischeuous mur-
 ther,

Roma. 8.

Hebr .3.

2. Regū. 11

OF REPENTANCE.

ther, causing her husband his most faithful soldieur Ary to be slaine, wth an honest company of his most valiant men of war, & that with the sword of the vncircumcised.

In this his syn, though a great while he lay a sleepe (as many do nowe adayes, God geue them good waking) thinking y^e by the sacrifices he offered all was wel, God was content: yet at length when the Prophet by a parable had opened the poke, & brought him in remembraunce of his own synne in such sort, that he gaue iudgement against him self: then quaked he, his sacrifices had no more taken away his syns, then our syr Johns trentals and wagging of his fingers ouer y^e heads of such as lye a sleepe in their sins (out of the which when they are awaked, they wyl well see that it

A SERMON

is neyther Masse nor Mattins,
 blessing nor croslynge wyll serue)
 then I say, he cryed out saying:
 Peccavi Domino, I haue synned
 saith he, against my Lord a good
 God which hath don so much for
 me. I caused in deede Wry to be
 killed. I haue synned, I haue sin-
 ned. What shal I do? I haue sin-
 ned and am worthy of eternall
 Damnation. But what saith God
 by his Prophet: Dominus (sayth
 he) transtulit peccatum tuū, non mo-
 rieris: The Lord hath taken away thy
 syns, thou shalt not dye. Oh good
 God, he sayd but Peccavi, I haue
 synned, but yet from his hart and
 not from the lyps onely, as Pha-
 rao and Saule did, & incontinen-
 tly he heareth: Thou shalt not dye,
 the Lord hath taken away thy syns,
 or rather hath layd the vpon an
 other, yea translated the vpon the
 backe

OF REPENTANCE.

back of his sonne Iesus Christ,
who bare them, & not only them,
but thine & myne also, if that we
wyl now cry but from our harts,
Peccauimus, we haue synned good
Lord, we haue done wyckedly,
enter not into iudgement wyth
vs, but be mercyful vnto vs after
thy great mercy, and according to
the multitude of thy compassions
do away our iniquities. &c. For in
deede God is not the God of Da-
uid onely: Idem deus omnium, he Rom. 10
is the God of all. So that Qui-
cunque inuocauerit nomen domini,
saluus erit: He or she whosoever
they be that call vpon the name
of the Lord, shalbe saued. In con-
firmation wherof this history is
wrytten, as are also the other
which I haue recited, and many
mo which I myght recite: As of
Manasses þ wicked king, which
E. iij. New

A SERMON

Daniel.3.
Jonas.3.
 New Clay & Prophet, & wrought
 very much wyckednes, yet the
 Lord shewed mercy vpon hym
 beyng in pryson, as his prayer
 doth teach vs. Nabuchodonozar,
 though for a tyme he bare Gods
 anger, yet at the length he found
 mercy. The City of Ninue also
 found fauour with God, as dyd
 many other, which I wyll omit
 for times sake, & wil bring forth
 one or two out of the new Testa-
 ment, that we may see God to be
 the same God in the new testa-
 ment that he was in the old.

I myght tell you of many, if I
 should speake of y^e lunatike, such
 as were possessed wyth deuyls,
 lame, blynde, dumme, deafe, les-
 pers. &c. but time wyl not suffice
 me: one or two therefore shall
 serue. Mary Magdalen had. vii.
 deuils, but yet they were cast out
 of

OF REPENTANCE.

of her, & of al others she was the
 first that Ch�ist appeared vnto
 after his resurrection. Thomas Iohn. 20.
 would not beleue Ch�istes resur-
 rection, though many told hym
 which had sene and felt hym: by
 reason wherof a man might haue
 thought that hys synnes would
 haue cast hym away. Except I
 should see and feele (sayth he) I wyll
 not beleue. Ah wyllull Thomas:
 I wyll not, sayth he. But Ch�ist
 appeared vnto him, & would not
 leese him; as he wyll not do thee
 good brother, if that with Tho-
 mas y wyllt keepe company with
 the Disciples as Thomas dyd. Iohn. 20.
 Peters fal was ougly, he accursed
 him selfe if euer he knew Ch�ist,
 and that for feare of a gyyle, and
 thys not once, but euen thzee
 diuers tymes, and that in the
 hearyng of Ch�ist his Mayster:
Math. 26
Luce. 23.
 G.iiii. but

A SERMON

but yet the third time Christ looked backe, & cast on hym his eye of grace, so that he went out and wept bitterly: and after Christs resurrection not onely did the Angels wyl the women to tell Peter that Christ was risen, but Christ him selfe appeared vnto hym seuerally: such a good Lord is he.

Luke, 23. The theefe hanging on y^e crosse sayd but thus: Lord when thou comest into thy kyngdome remember me, & what answer had he? This day sayth Christ, shalt thou be with me in Paradise. What a comfort is this, in that he is now the same Christ to thee & me and vs all, if we wyl run vnto hym: for he is the same Christ to day & to morrow vntyl he come to iudgement. Then in deede he wyl be inexorable: but now is he more ready to geue then thou to aske. If thou
cry,

OF REPENTANCE.

cry, he heareth thee, yea befoze
thou cry. Cry therefore, be bold
man, he is not parciall. Cal, saith Esay. 30.
he, and I wyll heare thee: Aske,
and thou shalt haue. Seeke and Math. 7.
thou shalt find, though not at the
first, yet at the length. If he tary
a while, it is but to try thee. Nam
ueniens ueniet, & non tardabit. He is Hebr. 10.
comming and wyll not be long.

Thus haue you foure meanes
which you must vse to the attay-
ning of faith or certaine perswa-
sion of Gods mercy towards you,
which is the second part of pe-
nāce, namely prayer, the free & vs
niuersal promises of Gods grace,
the recor'dation of the benefites
of God past & present, the exam-
ples of Gods mercy. Which al-
though they might suffice, yet wil
I put one mo to them, which al-
onely of it selfe is ful sufficient, I
meane

A S E R M O N

meane the death of the sonne of
God Iesus Christ, which if thou
set before the eyes of thy mynde,
it wyll confirme thy plackard, for
it is the great seale of England,
as they say, yea of all the world,
for the confirmation of al patents
& perpetuities of the euerlasting
lyfe wherunto we are all called.

If I thought these which I
haue before recited, were not suf-
ficient to confirme your fayth of
Gods loue towardes such as do
repent, I would tary longer here
in. But because both I haue ben
long, and also I trust you haue
some exercise of conscience in this
dayly (or els you are to blame) I
wyll but touch and go. Consider
with your selues what we are,
myfers, wretches, and enemies
to God. Consider what God is,
euen hee which hath all power,
Majesty,

OF REPENTANCE.

Maieſty, might, glory, riches. &c
perfectly of him ſelfe & needeth no
thing, but hath al things. Conſi-
der what Chriſt is : concernyng
his godhead coequal with his fa-
ther, euen he by whom al things
wer made, are ruled & gouerned:
concerning his manhood the only
dearling of his father, in who is
all his ioy. Now ſyz, what a loue
is this that this God which need-
eth nothing, would geue wholly
his owne ſelfe to thee his enemy,
breakyng his wrath vpon hym
ſelfe in this his ſonne, as a man
maye ſay, to ſpare thee, to ſaue
thee, to wyne thee, to buy thee, to
haue thee, to enioy thee for euer.
Because thy ſynne had ſeparated
thee from hym, to the ende thou
mightſt come eſtſones into hys
company agayne, and therein re-
maine, he him ſelfe became, as a
man

A SERMON

man would say, a synner, or rather syn it selfe, even a malediction or curse: that we synners, we are cursed by our syn, myght by hys oblation or offering for our syns, by his curse, be deliuered from synne and from malediction. For by syn he destroyed synne, kylling death, Satan, & syn by their own weapons, and that for thee & me (man) if we cast it not away by vnbeliefe. Oh wonderful loue of God. Who euer heard of such a loue, the Father of heauen for vs hys ennemies to geue hys own deare sonne Iesus Christ, and that not onely to be our brother, to dwel among vs, but also to the death of the crosse for vs? Oh wonderful loue of Christ to vs al, that was content and willing to work this feate for vs. Was ther any loue lyke to this loue?

God

OF REPENTANCE.

God in Deede hath cōmended
his charitie & loue to vs herein, Rama. 5.
that when we wer very enemies
vnto him, he wold geue his own
sonne for vs. That we being men
might become, as you would say,
Gods, God would become man.
That we being mortal might be-
come immortall, y immortall God
would become mortal man. That
we earthly wretches myght be
Citizens of heauen, the Lord of
heauen would become, as a man
would say, earthly. That we be-
ing accursed myght bee blessed,
God would bee accursed. That
wee by our father Adam beyng
brought out of Paradise into
the puddle of all paine, myght be
redeemed and brought into Pa-
radise againe, God would be our
father, and an Adam thereunto.
That we hauing nothing might
haue

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haue all things , God hauyng all
thynges would haue nothyng.
That we beyng vassails & slaues
to all , euen to Sathan the feend,
might be Lordes of all, & of Sa-
than , the Lord of all would be-
come a vassal and a slaue to vs al,
and in daunger of Sathan . Oh
loue incomprehensible . Who can
otherwise thinke now , but if the
gracious good Lord disdayned
not to geue hys owne sonne , hys
owne hartes ioy for vs his very
ennemies , befoze we thought to
beg any such thing at his hands,
yea befoze we were : who I say,
can thinke otherwyse , but that
with him he wyl geue vs al good
thinges : If when we hated him
& fled away from him, he sent his
sonne to seeke vs, who can thinke
otherwise , then that now we lo-
uing him, and laimenting because
we

OF REPENTANCE.

we loue him no more, but that he
wyl for euer loue vs: He that ge-
ueth the more to hys enemies, wil
not he geue the lesse trow you to
his friendz: God hath geuen his
own sonne, then which thing no-
thing is greater to vs hys ene-
mies: & we now being becom his
friendes, wyl he Deny vs fayth &
pardon of our sins, which though
they be great, yet in comparison
they are nothing at al: Christ Je-
sus would geue his own selfe for
vs, when we willed it not, & wyl
he now Deny vs fayth if we wyl
it: This wyl is his earnest, that Philip.2.
he hath giuen vs truly to looke in
deede for the thing willed. And
looke thou for it in deede, for as
he hath geuen thee to wyl, so wyl
he geue thee to do.

Jesus Christ gaue his lyfe for
our euyls, & by his Death deliue-
red

A SERMON

red vs : Oh then, in that he liueth now and cannot dye, wyl he forsake vs? His hart bloud was not to deare for vs when we asked it not : what can then bee now to deare for vs asking it? Is he a chaungeling? Is he mutable as mā is? Can he repent him of his gistes? Dyd he not foresee our falles? Payd not he therfore the price? Because he saw we should fal soze, therfore would he suffer soze. Yea if his sufferings had not bene inough, he would yet once more come again. God the father, I am sure, if y^e death of his sonne incarnate would not serue, wold him selfe & the holy ghost also become incarnate & dye for vs. This death of Christ therfore looke on, as the very pledge of Gods loue towards thee, whosoever thou art, how deepe soeuer thou hast synned.

OF REPENTANCE.

spinned. See Gods hands are nailed they cannot strike thee, his feet also he cannot run from thee, his armes are wyde open to embrace thee, his head hangs down to kysse thee, his very hart is open, so that therin see, foote, looke, spy, peepe, and thou shalt see nothing therin but loue, loue, loue, loue to thee: hyde thee therfore, lay thy head there with the Euangelist.

This is the clyft of the rocke wherein Helias stode. This is the pillow of down for all akyng heades. Anoynt thy head wyth this oyle: let this oylment enbaulme thy head, & wash thy face. Carry thou here, & cock sure thou art, I warrant thee. Say with Paul: what can separate me from the loue of God. Can death, can pouerty, sycknes, hunger, or any misery perswade thee now, that God loueth thee not? Nay, nothing can
 H. J. sepa

3. Regū. 19

Roma. 8.

A SERMON

Iohn. 13.

separate thee from the loue wher-
wyth God hath loued thee in
Christ Iesus: whom he loueth,
he loueth to y end. So that now
where aboundaunce of syn hath
ben in thee, the moze is the abou-
dance of grace. But to what end?
Forsoth that as syn hath raigned
to death, as thou seest, to the kyl-
ling of Gods sonne, so now grace
must raigne to lyfe, to the honou-
ring of Gods sonne, who is now
a lyue, and cannot dye any moze.

So that they which by fapth
feele this, canot any moze dye to
God, but to syn, wherto they are
dead and buried with Christ. As
Christ therfore liueth, so do they,
and that to God, to righteousness
and holynes. The life which they
lyue, is *In fide filii dei*, in the faith
of the sonne of God. Wherby you
see that now I am slipt into that
which I made the third part of
penance,

OF REPENTANCE.

penance, namely newnes of lyfe,
 which I could not so haue done;
 if that it were a part of it selie in
 deede, as it is an effect or fruit of
 the second part, that is, of fayth
 or trust in Gods mercy. For hee
 that beleueth, that is, is certain-
 ly perswaded synne to be such a
 thing, that it is the cause of al mi-
 sery, and of it self so greatly ange-
 reth God; that in heauen nor in
 earth nothing could appease his
 wrath, save alonely the death and
 precious bloudsheddyng of the
 sonne of God, in whom is all the
 delight & pleasure of the father:
 he I say, that is perswaded thus
 of syn, the same cannot but in hart
 abhor & quake to do or say, yea to
 thinke any thing willing, which
 Gods law teacheth him to be syn.
 Agayne, he that beleueth, that
 is, is certainly perswaded Gods
 loue to be so much towards him,
 that

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that where through syn he was
lost & made a firebrād of hel, the
eternal father of mercy, which is
the omnisufficient God, & nedeth
nothing of vs oz of any thing that
we can do to deliuer vs out of hel
and to bring vs into heauen, byd
send euen hys owne most deare
sonne out of hys bosome, out of
heauen into hel, as a man would
say, to bring vs, as I sayd, from
thence into his owne bosom & merc
y, we being his very enemies:
he! I say, that is thus perswaded
of Gods loue towards him, & of
the price of his redemptiō, by the
deare blood of the Lambe inactu
late Iesus Christ, the same man
can not but loue God againe, & of
loue do that, & hartely desire to do
better, the which myght please
God. Trow you that such a one,
knowing this geare by faith, wyl
willingly walter & wallow in his
wylful

OF REPENTANCE.

Wylful lusts, pleasures & satisfies:
Wyll such a one as knoweth by
faith Christ Jesus to haue geuen
his blood to wash hym from hye
syns, play the Sow to walter in
his puddle of fylthy syn & vyce as
gaine: Nay rather then he wil be
defiled againe by wilful synning,
he wil wash often the feete of his
affections, watching ouer y vice
styll sticking in hym, which as a
spring continuallye sendeth out
poison inough to Drown & Defile
him, if the sweete water of Christ
his passiō in Gods syght did not
wash it, & his blood satisfy the ri-
gour of Gods iustice due for the
same. This blood of Christ shed
for our syns, is so deare in y sight
of him that beleueth, that he wyl
abhorre in his hart to stampe it &
tread it vnder his feete. He know-
eth now by his beliefe that it is
to much that hetherto hee hath

A SERMON

set to litle by it, and is ashamed therof. Therefore for the residue of hys lyfe he purpoiseth to take better heede to him selfe then before he did. Because he seeth by his fayth y^e greuousnes of Gods anger, y^e foulnes of syn, the greatnes of Gods mercy, & of Chzistes loue towardes him, he wyl now be heedye to pray to God to geue hym his grace accordingly, that as with his eyes, toung, handes, feete. &c. he hath displeased God, doing his own wyl: euen so now with the same eyes, toung, eares, handes, feete. &c. he may displease his own selfe, and do Gods wyl. Willingly wyl hee not doo that which myght renue the death of the sonne of God. He knoweth he hath to much synne vnbwillingly in him, so that thereto he wyl not adde wylling offences.

This willing & witting offend
Ding

OF REPENTANCE.

Ding & synning, whosoever doth flatter him selfe therin, doth evidently demonstrate & shew that he neuer yet in deede tasted of Christ truly. He was neuer truly perswaded or beleued how foule a thing syn is, how greuous a thing Gods anger is, how ioyfull and precious a thyng Gods mercy in Christ is, how exceeding broad, wyde, hie & deepe Chyestes loue is. Perchance he can write, prate, talke, & preach of this geare: but yet he in hart by fayth neuer felt this geare. For if he did once feele this geare in dede, then would he be so far from continuing in syn willingly & wittingly, that wholly and hartely he would geue ouer him self to that which is contrary, I mean to a new life, renewing his youth euen as the Eagle doth. Psal. 103.

For as we being in y^e seruitude of syn, demonstrate our seruice by
H. iij. geuing

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geuing ouer our members to the obeying of syn from iniquitie to iniquity: euen so we being made free from synne by faith in Iesus Christ, & endued with Gods spirite, a spirit of liberty, must nedes demonstrate this fredome & liberty by geuing ouer our members to the obedience of the spirit, by the which we are lead & guided from vertue to vertue, & al kynde of holynes. As the vnbeleuers declare their vnbeliefe by the working of the euyl spirit in them outwardly the fruits of y flesh: euen so the beleuers declare their faith by the working of Gods good spirit in them outwardly the fruits of the spirit. For as the deuyl is not dead in those which are hys, but worketh styll to their damnation: so is not God dead in them which be his, but worketh styll to their saluation. The which working

OF REPENTANCE.

King is not the cause of the one or the other being in any, but onely a demonstration, a signe, a fruit of the same: as the Apple is not the cause of the Appletree, but a fruite of it.

Thus then you see briefly that newnes of lyfe is not in deede a part of penance, but a fruit of it, a demonstration of the iustifying faith, a signe of Gods good spirit possessing the hart of the penitēt: as the old lyfe is a fruit of impenitencie, a demonstration of a liars faith or vnbeliefe, a signe of Sathans spirit possessing the hart of the impenitent, which al those be that be not penitent. For meane I know none. He that is not penitent, the same is impenitent: he that is not gouerned by Gods spirit, the same is gouerned by Sathans spirit. For all that be Chyrtians are gouerned with the spirit of
of

A S E R M O N

Roma. 8. of Christ, which spirite hath his
frutes. All other þe not Christs
Galath. 5. are the deuils. He that gathereth
not w Christ, scattereth abroad.

Therfore dearly beloued, I be-
sech you to consider this geare, &
deceiue not your selues. If you be
not Christes, then pertain you to
the deuil, of which thing þe frutes
of the flesh doth assure you, as
whozdom, adultery, vncleannes,
wantōnes, idolatry, witchcraft,
enuy, strife, contention, wzath, se-
dition, murther, dzonkēnes, gluto-
ny, blasphemyp, slothfulnes, idle-
nes, bawdy talking, sclādering. &
If these apples growe out of the
appletrees of your hartes, surely
surely the deuyl is at Anne with
you, you are his birdes: whom
when he hath well fed, he wyl
broch you and eate you, chaw you
and champ you world wyth out
end in eternall wo and myserye.
But

OF REPENTANCE.

But I am otherwyse periwaded
of you all. I trust you be al Christ
Jesus hys people and chylidzen,
yea brcthyren by fayth.

As ye see your sins in Gods law
and tremble, sigh, sorow and sob
for the same, euen so you see hys
great mercies in his Gospell and
free promises, & therfore ar glad,
mery and ioyful, for that you are
accepted into Gods fauour, haue
your sins pardoned, & are endued
with the good spirit of God, euen
the seale & signe manuell of your 2. Cori. 1.
election in Christ before the be-
ginning of the world. The which
spirit, for that he is the spirit of
life geuen to you, to worke in you,
with you, & by you here in this
life, sanctification & holines, wher 1. Thes. 4
unto you are called that ye might
be holy, euen as your heauenly fa- 1. Peter. 1.
ther is holy: I besech you all by 2. Tim. 1.
admonition and warning of you,
that

A S E R M O N

that you would styꝛ by the giftes
of God geuen to you generally &
particularly, to þe edifyng of his
Church: that is, I pray you that
you would not molest the good
Ephe. 4. spirit of God by rebelling against
it when it prouoketh and calleth
you to go on forwarde, that he
which is holy, might yet be more
Apoc. 22. holy, hee whych is ryghteous,
might be more righteous, as the
euil spirit moueth and stirreth by
the filthye to be yet more filthy,
þe couetous to be more couetous,
the wicked to be more wicked.

Declare you now your repen-
tance by woorkes of repentance.
Bryng forth frutes, and worthy
frutes. Let your sorrowng for
your euyls demonstrate it selfe by
Departing frō the euyls you haue
bled. Let your certainty of par-
don of your syns thzough Christ,
and your ioy in him be demonstra-
ted

OF REPENTANCE.

fed by pursuing of y good things
which Gods word teacheth you.
You are now in Christ Jesus
Gods workmanship, to do good Ephc. 2.

workes which God hath prepa-
red for you to walke in. For the
grace of God that bringeth salua-
tion vnto all men, hath appeared,
& teacheth vs that we should de-
ny vngodlynes & worldly lustes,
and that we should lyue soberly,
righteously, & godly in this pre-
sent world, looking for that bless-
ed hope & glorious appearing of
the mighty God, & of our sauour
Jesus Christ, whych gaue him
selfe for vs, to redeeme vs from all
vnrightheousnes, & to purge vs &
peculiar people vnto him self, fer-
uently geue vnto good works. Titus. 2.
gaine Titus. 3. for we our selues al-
so were in times past vnwise, Diso-
bedient, Deceiued, seruing lustes
& diuers pleasures, liuing in ma-
licious

A SERMON

liciousnes and enuy, full of hate,
 & hating one an other. But after
 that the kindnes and loue of God
 our Saniour to manward appea-
 red, not by the Deedes of righte-
 ousnes which we wrought, but of
 his mercy he saved vs by the foun-
 taine of the new birth, & with the
 rennuing of the holy Ghost, which
 he shed on vs aboudantly throu-
 gh Iesus Christ our Saniour; that
 wee once iustified by hys grace,
 should be heires of eternall lyfe
 thzough hope. This is a true say-
 ing. But I wyll make an end, for
 I am to tedious.

Dearely beloued, repent your
 syns, that is, be sorry for þ which
 is past, beleue in Gods mercy for
 pardon, how Deepely soeuer you
 haue sinned, & both purpose & ear-
 nestly pursue a new life, bzinging
 forth worthy & true frutes of re-
 pentance. As you haue geue ouer
 your

OF REPENTANCE.

your members from syn to syn, to
serue the Deuill, your tounge to
swear, to lie, to flatter, to scold, to
jest, to scoff, to baudy talk, to vaine
iangling, to boasting. &c. your
handes to picking, groping, ydle-
nes, fighting. &c. your feete to skip-
ping, going to euil, to daunsing. &c.
your eares to heare fables, lyes,
vanities & euil things. &c: so now
geue ouer your members to god-
lynes, your tongs to speake, your
eares to heare, your eyes to see,
your mouthes to fast, your hands
to worke, your feete to go about
suche thynges as maye make to
Gods glory, sobriety of life, & loue
to your brethren, & that dayly more
and more diligently: for in a stay
to stand you cannot, either better
or worse you are to day then you
wer yesterday. But better I trust
you be & wil be, if you marke wel
my theme, & is, Repent you. The
which

A SERMON

which thing that you would do,
as before I haue hūbly besought
you: eue so now yet once moze I
do agayn besech you, & that for y
tender mercies of God in Christ
Jesus our Lord, Repent you, re-
pent you, for the kingdom of heauen,
(y is, a kingdom ful of al ritches,
pleasures, myzth, beauty, swete-
nes, & eternall felicitie) is at hand.
The eye hath not sene the like, the
eare hath not heard y like, y hart
of man cannot conceiue the treas-
sures & pleasures of this kingdō,
which now is at hand to such as
repent, that is, to such as are sor-
ry for their syns, beleue Gods mercy
through Christ, & earnestly pur-
pose to leade a new life. The God
of mercy through Christ his sōne
graunt vs his holy spirit, & work
in our hartes this sorow, sayth,
& new life, which through his
grace I haue spoken of, both
now & for euer. Amen.

1. Cori. 2.
Esay. 64.

**An other Sermon made
also by the sayd Maister**

John Btadford , vpon the
Supper of the Lord.

There are two Sacramentes Two Sa
cramentes
in Christs
Church.
in Christs Church: the one
of initiation, that is, wheres

with we be enroled, as it were, in
to the household & family of God,
which Sacrament we call Bap-
tisme: the other wherwith we be
conserued, fed, kept & nourished,
to continue in the same Familie,
which is called the Lords supper,
or the body and blond of our Sa-
uiour Iesus Christ, broken for
our syns, and shed for our trans-
gressions.

Of the former Sacrament, that
is, of Baptisme, to speake now I
am not purposed, because occasiō
and tyme serue not so thereto. Of
the second therefore wyl I speake
I. i. son.

M. Bradfords Sermon

Baptisme
is in place
of Circum-
cision.

Christian
mens chyl-
dre ought
to be bap-
tised.

something by Gods grace, if that
first you remēber this, that Bap-
tisme in Christes Church now is
then Christes death, is come in
place of Circumcision, which was
in the same church afore Christes
comming. Whereby we may see
that Christian Parents seeme to
bee no lesse bound to offer theyr
Infantes and Babes to be baptis-
sed, that they may be taken and ac-
compted of vs as mēbers of Chri-
stes mystical body, wherunto they
are receiued and sealed: then were
the Hebꝛues their children to be
taken as pertainning to the cove-
nant & league with God wheres
in they were enroled, alonely the
circumstance of the eight Day, not
necessarpe to be obserued beyng
Galat. 4. now abrogated.

But to come agayne, of the
Lordes Supper I am purposed
present

vpon the Lords Supper.

presently to speake, through the helpe of God, because we are assembled in Christ (I hope) to celebrate the same. Now that the things which I shall speake may be better obserued and carped away of you, I wyl tell you how & in what sort I wyll speake of it. Three thynges would I haue marked, as the principals and scopes wherto I wyl referre al þ I shall at this time speake therof. They be these: Who, what, and wherefore. That is, (to make it more playne) who dyd institute this thing which we are about to celebrate, this is the first. The second is, what þ thing is which is instituted. And the last is, wherefore and to what end it was instituted: whereby we shall be taught how to vse it.

For the fyrst, who did institute
I.ii. this

M. Bradfords Sermon

who dyd
institute
this Sa-
crament.

this Sacrament and Supper:
you all do know that thinges are
more esteemed sometyne for the
Dignity and authority of the per-
son, sometime for the wysedome of
the person, sometyne for the po-
wer and magnificence of the per-
son, and sometime for the tender
loue and kyndnes of the person.
If neede were I could by exam-
ples set forth every one of these,
but I hope it is not necessarye.
Now then, how can the thyng
which we be about to celebrate,
but be esteemed of every one high-
lye, in that the Authoz of it doth
want no Dignity, no authority, no
wysedome, no power, no magnis-
ficence, no holines, no tender loue
and kindnes, but hath al Dignity,
authority, wysdome, power, mag-
nificence, holynes, tender loue,
mercy, glozy, and all that can be
wished

vpon the Lords Supper.

wished absolutely. He is God eternall, coequall, and substantiall wyth the Father & wyth the holy Ghost, the image of the substance of God, the wysedome of the Father, the brightnes of hys glozy, by whom all things were made, are ruled and gouerned. He is the Kyng of all Kyngs, and the Lord of all Lords. He is the Messias of the world, our most deare and louyng brother, Saniour, Mediatour, Aduocate, Intercessor, Husband, Priest. So that the thyng which commeth from hym, canot but be esteemed, loued, and embraced, if dignity, authority, wisdom, power, glozy, goodnes, & mercy lyke vs. Yea, if any thing that can be wished lyke vs, then can not thys whych our Lord dyd institute, but like vs, and that so much the moze, by how much it is one

¶.iiij. of

M. Bradfords Sermon

of the last things which he did institute & commaunde. God open our eyes to see these thynges accordingly: so shall we come with more reuerence to thys Table of the Lord, whych thing he graunt for hys mercies sake, Amen. And thus much for the fyrst, who dyd institute thys Sacrament.

2
what the
Sacramēt
is.

Now to the second, what the Sacrament is. If we shall aske our eyes, our nose, our mouth, our taste, our handes, and the reason of man, they wyll all make a consonant answer, that it is bzead & wyne. And verely herein they speake the truthe and lye not, as by many thyngs may be proued, although the Papists prate their pleasure to the contrary.

And here, my dearely beloued, I thynke I shall not be eyther tedious or vnprofitable vnto you, if
that

vpon the Lords Supper.

that I tary a litle in shewing this
verity, that the substance of bread
and wine remaine in the Sacra-
ment after the wordes of conse-
cration (as they call them) be spo-
ken. Wherby we may learne how
wameles beastes they be, whych
would enforce men to beleue tra-
substantiation, whych is an errour
wherupon in a maner Dependeth
all Popery. For it is the stay of
theyr Priesthood, whych is ney-
ther after the order of Aaron, nor
after the order of Melchisedech, but
after the order of Baal, whych
thyng is somthyng seene by theyr
number. For the false Prophets &
Priestes of Baal were alwayes
many moe in number, when the
wycked were in authority, then
the true Priestes and Prophetes
of the Lord, as the holy histories
of the Bible do teach. Reade the

Upon tra-
substantia-
tion all
popery al-
most is
buylde.

I.iii.

third

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third of the Kings the. 18. chap.

The Sacrament of the poppysh Masse is not the sacrament of Chyistes body.

That in the supper of the Lord, or in the Sacrament of Chyistes body (which the Papistes call the sacramēt of the Altar, as though that were Chyistes Sacrament, which thing they cā neuer proue: For it being peruerterd and vsed to a contrary ende, as of sacrificyng propitiatorily for the syns of the quicke and of the dead, of idolatry by adoryng or worshipping it by godly honor. &c. is no more Chyistes Sacrament, but an horrible prophanation of it, and therefore as Christ called Gods Temple, which was called an house of prayer, for the abusyng and prophanyng of it by the Priestes, & den of theeues: so this which the Papistes call the sacrament of the Altar, full truly may we call an abominable Idole: And therefore

vpon the Lords Supper.

I would all men should knowe
that the sacrament of the Altar,
as the Papistes now do abuse it,
omittynge certayne substantiall
poyntes of the Lords institution,
and putting in the steede thereof
their own dreags and dreames, is
not the sacrament of Christes bo-
dy, nor the Lordes supper: wher-
of when we speake reuerently as
our duty is, we would not that
men should thinke we speake it of
the popish Masse:) that I say in
the Supper of the Lord, or in the
sacrament of Christes body there
remaineth the substance of bread
and wyne, as our senses and rea-
son do teach, these many thinges
also do teach the same.

First, the holy Ghost doth plain-
ly tell vs, by calling it often bread
after the wordes of consecrati-
on, as 1. Corinth. 10. Is not the bread
which

The first
reason a-
gainst trā-
substantia-
tion.

M Bradfords Sermon.

which we breake a partakyng of the
body of Christ, sayth Paule: **Loe,**
plainly he saith: the bread which we
breake, not onely calling it bread
but addyng thereto breakyng,
which can not be attributed ei-
ther to Chyestes body, whereof
no bone was broke, either to any
accident, but must needes be of a
substance, which substance if it be
not Chyestes body, can not be but
bread. As in the .xj. chapter four-
times he plainly calleth it: He that
eateth of this bread: He that receiueth
this bread, &c. And in the Actes of
the Apostels we reade, how that
(in speaking of the Communion)
they met together to breake bread, &c.
So that it is playne that the sub-
stance of bread and wyne doo re-
mayne in the Supper after the
wordes of consecration: as also
may appeare playnly by Chyestes
own

vpon the Lords Supper.

own wordes, which calleth that
which he gaue them in the Cup,
wyne, or the fruit of the vyne, as
both Matthew and Marke doo
write. Wherby we see that there
is no transubstantiation of the
wyne, and therfore may we also
see, that there is no transubstan-
tiation of the bread.

As for the Papistes cauillyng,
how that it hath y name of bread
because it was bread, as Symon
the leper was called styl leprous,
though hee was healed: or as
Moses rod, beyng turned into a
serpent, was called a Rod styl, it
proueth nothing. For there was
in the one a playne sight, and the
senses certified that Simon was
no leper: and in the other playne
mention that the rod was turned
into a Serpent. But concernyng
the Sacrament, neyther the sen-
ses

An an-
swer to the
Papistes
cauill for y
foresayd
reason.
Math. 26
Exod. 7.

M. Bradfords Sermon

les see any other thing the bread,
neither is ther any mention made
of turning. And therefore they
cauill is playnlye seene to be but
a cauill and of no force. But to
come agayne to bryng inoe rea-
sons against Transubstantiation:

The secōd
reason a-
gainst trā-
substan.

Math. 26

Mark. 14.

Luke. 22,

1, Cori. 11.

Secondly, that the substance of
bread remaineth stil, the very text
doth teach. For the Euangelists
and the Apostle Saynt Paule do
wyfnes, that Christ gaue that to
his Disciples, and called it hys
body whych he tooke, on whych
he gaue thanks, and whych he
broke: but he tooke bread, gaue
thanks on bread, & broke bread:
Ergo he gaue bread, & called bread
hys body, as he called the cup the
new testament. So that it folow-
eth by this, that there is no trans-
substantiation. And thys reason
I my selfe haue promysed in writ-
tyng

vpon the Lords Supper.

tyng to proue by the authozity of the fathers, namely Ireneus, Tertullian, Origine, Ciprian, Epiphanius, Hieronimus, Augustinus, Theodorete, Cirill, Bede, if so be I may haue the vse of my booke.

Thirdly, that in the Sacrament there is no transubstantiation of the bread, by this reason I doo proue: Lyke as by our Sauour Christ the spirit of truth spake of the bread, This is my body, so saith the same spirit of truth of the same bread: That we many are one body and one bread, &c. So that as it appeareth the Sacrament not to be the Church by transubstantiation, euen so is it not Christes natural body by transubstantiation.

The third reason against transubstantiation.

1. Cor. 10.

Fourthly, I proue that there is no transubstantiation by Luke & Pauls wordes spoken ouer the Cup. for no lesse are they effectuall

The. iiii. reason against transubstantiation.

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tuall to transubstantiate the cup, then their wordes spoken of the bread are operatorious & myghty to transubstantiate the bread. For as they say of the bread, This is my body, so say they of the Cup, This cup is the new testament: which thing is absurde to be spoken or thought, either of the cup or of the thing in the cup by transubstantiation. Yea rather in saying these wordes, This cup is the new Testament, we are taught by their coupling thys word Cup to the demonstrative This, how we should in these wordes, This is my body, know that this word This doth there demonstrate bread.

The fyft
reason a-
gainst tra-
substanti.

Fiftly, that the substance of bread remaineth in the Sacrament, as y^e reasons before brought forth do proue, so doth the Definition of a Sacrament. For the
Fathers

vpon the Lords Supper.

Fathers do affirme it to consist of ^{Ireneus.}
an earthly thyng and of an hea- ^{Augusti-}
uenly thing, of the woord and of ^{nus.}
the element, of sensible thinges ^{Chryso-}
and of thinges which be percey- ^{stomus.}
ued by the mynde. But transub-
stantiatio taketh cleane away the
earthly thing, the element, the
sensible thing, and so maketh it
no Sacrament. And therfore the
definition of a Sacramēt ful well
teacheth, that bread which is the
earthly thing, the sensible thyng,
and the element, remaineth styll,
as Saynt Augustine sayth: The
woord commeth to the Element,
(he sayth not, taketh away the E-
lement,) and so it is made a Sa-
crament.

Sixtly, the nature and proper- ^{The syxt}
tion of a Sacramēt teacheth this ^{reason as}
also which I haue affirmed. For ^{gainst trā-}
as Cipriane writeth that Sacra- ^{substantia-}
ments ^{tion.}

M. Bradfords Sermon

Ciprian.
in Ser -
mone de
Chryf -
mat.
Augnsti -
nus ad
Bonifa -
cium,

mentes beare the names of the
thynges which they signifye: so
doth saynt Augustine teach that if
Sacramentes haue not some sig -
nification with the things wher
of they be Sacramentes, then are
they no sacraments. Now, in the
Lordes supper this similitude is
first in nourishing, that as bread
nourisheth the body: so Christes
body broken feedeth þ soul. Se -
cōdly in bzinging together many
into one, that as in the sacrament
many graynes of corne are made
one bread, many grapes ar made
one liquour and wine: so the mul -
titude which worthelpe receyue
the Sacrament, are made one bo -
dy with Christ and hyg Church.
Last of all, in one vnlkely lykely -
nes or similitude: that as bread
eaten turneth into our nature: so
we rightly eating the sacrament
by

vpon the Lords Supper.

by fayth, turne into the nature of Christ. So that it is playne to them that wyl see, that to take the substance of bread away, is cleane against the nature and property of a sacrament.

I wyl speake nothing how that this their doctrine of transubstantiation, beside the manyfold absurdities it hath in it (whych to rehearse I omit,) it utterly overthroweth the vse of the Sacrament, and is cleane contrary to the end wherfore it was instituted, and so is no longer a sacrament, but an Idol, & is the cause of much Idolatry, conuerting the peoples harts from an heavenly conuersation to an earthly, and turning the Communion into a priuate action, and a matter of gasing and piping, of adozyng & worshipping the worke of mens
K j. handes

M. Bradfords Sermon

handes for the lyving God, which dwelleth not in Temples made with mens handes, much lesse lyeth he in pyres and chestes, whose true worship is in spirit & verity, which God graunt vs all to render vnto him continually. Amen.

The .vij.
reason as
gainst tra-
substantia-
tion.

The Sacrament of Baptisme doth also teach vs, that as þ substaunce of the water remaineth there: so in the Lords supper remaineth the substaunce of bread after cōsecration. For as by Baptisme we ar engrafted into Christ: so by the Supper we ar fed with Christ. These two sacramentes the Apostle gladly coupleth together. I. Corinth. 10. and. I. Corint 12. VVe ar baptised into one body (saith he) and haue dronke al of one spirit, meaning it by the Cup, as Chrysostome and other great learned men do wel interprete it. As there-
fore

vpon the Lords Supper.

foze in Baptisme is geuen vnto vs the holy Ghost, and pardon of our syns, whych yet lye not lurking in the water: so in y^e Lords supper is geuen vnto vs the communion of Chrestes body & bloud, that is, grace, forgiveness of syns, innocency, lyfe, immortality, without any transubstantiation or including of the same in the bread. By Baptisme the old man is put of, and the new man put on, yea Christ is put on, but without trā substantiating the water. And euen so it is in the Lords supper. Wee by fayth spirituallye in our soules do feede on Chrestes body broken: Doo eate hys flesh and drinke hys bloud: Doo dwell in hym and he in vs, but without transubstantiation.

Galath. 3.

As for the cauil they make, that wee are baptised into one body,

An answer
to the
Baptists

R. ii.

meas

M. Bradfords Sermon

cauill as
gaynst the
foresayde
reason.

meaning therby y^e mysticall body,
& not the natural body of Christ,
whereby they would enforce that
we are fed with the natural body
of Christ, but we are not ingrat-
fed into it, but into the mysticall
body, and so put away the reason
aforesayde: as for thys cauill, I
say, we may soone auoyde it, if it
be that we wyl consider how that
Christ whych is the head of the
mysticall body, is not separte fro
the body, and therefore to be en-
grafted to the mysticall body, is to
be engrafted into the natural bo-
dy of Christ, to bee a member of
his flesh, and bone of his bones,
as Pope Leo ful wel doth witnes
in saying, that Corpus regenerati
fit caro crucifixi: The body (sayth
he) of the regenerate is made the
flesh of Christ crucified. And here
to I could adde some reasons for
the

vpon the Lords Supper.

the excellēcy of Baptisme. I frow
it be moze to be begotten, then to
be nourished. As for the excellent
myracle of the pacification of the
Trinitie, and the Descendynge of
the holy Ghost in Baptisme in a
visible forme, the lyke whereto
was not seene in the Lordes sup-
per, I wyl omitt to speake of fur-
ther, then that I would you shuld
know how it were no mastery to
set forth the excellency of this sa-
crament, as well as of the supper.

It is a playne sygne of Anti-
christ, to denye the substance of
bread & wyne to be in the Lordes
supper after consecration. For in
so doyng and graunting transub-
stantiation, the propertye of the
humane nature of Christ is deny-
ed. For it is not of the humane
nature, but of the deuine nature
to be in many places at once. As

The. viij.
reason.

h. iij.

Didi.

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Didimus de spiritu facto doth proue
thereby the diuinitye of the holy
Ghost. Now graunt transubstan-
tiation, and then Chzistes natu-
ral body must needes be in many
places, which is nothing els but
to confound the two natures in
Christ, or to denye Chzistes hu-
mane nature, whych is the selfe
same that saint Iohn saith, to de-
nye Christ to be come in the flesh.
And this who so doth, by the tes-
timony of saynt Iohn is an An-
tichrist in his so doing, what soe-
uer otherwise he do prate. Reade
saynt Augustine in hys Epistle to
Dardanus, and his. l. and. xxx. trea-
tise vpon S. Iohn, and easely you
shall see howe that Chzistes body
must needes be in one place. Opor-
tet in vno loco esse: but hys truth
is in all places.

The ninth
reason.

If ther be no substance of bread
in

vpon the Lords Supper.

in the Sacrament, but transubstantiation, then Chyristes body is receiued of the vngedly, and eaten with their teeth, which is not onely against saint Augustine, calling this speech, except you eat the flesh of the sonne of man. &c. a figuratiue spech: but also against the playne scriptures, which affirme them to dwell in Christ & Christ in them, and they to haue euerslasting lyfe that eat hym, whych the wycked haue not, although they eat the sacrament. He that eateth of this bread (saith Christ) shal lyue for euermore. Therefore they eat not Chyristes body, but (as Paule sayth) they eat in iudgement and Dainnation, whych I trow be an other maner of thyng then Chyristes bodye. And thys doth saint Augustine affirme, saying: none do eat Chyristes body
℞.iiij. which

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which is not in y^e body of Christ, that is (as he exponndeth it) in whom Christ dwelleth not, and hee in Christ. Which thyng the wicked do not, because they want fayth and the holy spirite, whych be the meanes whereby Christ is receyued.

To the thinges which I haue brought here forth to improue transubstantiation, I could bring in the Fathers to confyrme the same, which succeeded continuallye many hundzeth yeares after Christ. Also I could shewe that transubstantiation is but a new doctrine, not established, before Sathan (whych was tyed for a thousand yeares) was letten loose. Also I could shew that euer hereto synce it was established, in all times it hath bene resisted and spoken against. Yea, before this
Doc

vpon the Lords Supper.

doctrine the church was nothing
so endowēd with goodes, lands,
and possessions, as it hath beene
synce. It hath brought no small
gayne, no small honour, no small
ease to the Clergy, and therefore
no maruel though they strue and
fght for it. It is their Maozim,
it is their Helena, God Destroy it
with the breath of hys mouth, as
worthly he wyl for his names sake.
Amen.

If tyme would serue, I could &
would here tell you of the absur-
dities whych come by thys doc-
trine, but for tymes sake I must
omyt it. Onely for Gods sake see
this, that thys their doctrine of
transubstantiation is an vntruth,
as already I haue proued, & for-
get not that it is þe whole stay of
all Popery, and the pillar of their
Priesthood: whereby Christes
Priest

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Priesthood, Sacrifice, Ministry and truth is letted, yea peruered and vtterly ouerthrowen. God our Father, in the bloud of his sonne Christ, open the eyes and myndes of all our Magistrates, and all other that beare the name of Christ, to see it in time, to Gods glorie and their owne saluation. Amen.

Now to retorne to the second matter what the Sacrament is, you see that to the senses and reason of man it is bread and wyne, which is most true, as by the scriptures and otherwyse I haue alreadye proued, and therefore as way wyth transubstantiation.

But here lest we should make it no Sacrament, for a sacrament consisteth of two thynges, & lest a man should by this gather, that we make it none other thing but
bare

vpon the Lords Supper.

bare bread and a naked signe, and
so rayle at their pleasure on vs,
saying: How can a man be guiltie
of the body and bloud of Christ
by vntwoorthy receiuing of it, if it
bee but bare bread, and so forth:
For thys purpose I wyll nowe
speake a litle more hereabout, by
Gods grace, to stop their mouthes
and to styrre vp your good hartes
more to the woorthy estimation &
perception of this holy mysterie.
When a louyng friend geueth to
thee a thing, or sendeth to thee a
token (as for an example a nap-
kyn, or such lyke) I thinke thou
doest not as thou shouldest doo, if
that with the thyng thou consi-
derest not the mynde of thy friend
that sendeth or geueth the thing,
and accoꝝding therunto, esteimest
and receyuest it: And so of thys
bread thinke I, that if thou doo
not

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not rather consider the mynde of
thy louer Christ, then the thyng
whych thou seest: yea if thou doo
not altogether consider Christes
mynde, thou dealest vn honestly &
strumpetlike with him. For it is
the propertye of strumpets to
consider the thynges geuen and
sent them, rather then the loue &
mynde of the geuer and sender:
whereas the true louers do not
consider in any poynt the thynges
geuen or sent, but the mynde of the
party. So we, if we bee true lo-
uers of Christ, must not consider
barely the outward thyng whych
we see, and our senses perceyue,
but rather altogether we must &
should see and consider the mynde
of Christ, and thereafter and accor-
ding to it, to esteeme the sacramēt.

But how shall we knowe the
mynde of Christ? Forsooth as a
mans

upon the Lords Supper.

mans mynde is best knowen by
his word: so by Chyestes word
shall we know his mynde. Now
his wordes be manifest and most
playne: This (sayth he) is my body:
therefore accordingly should we
esteeme, take, and receiue it. If he
had spoken nothing, or if he had
spoken doubtfully, then might we
haue bene in some doubt. But in
that he speaketh so playnly, say-
ing: This is my body, who can,
maye, or dare bee so bold as to
doubt of it? He is the truth and
cannot lye, he is omnipotent and
can do all thinges: therefore it is
his body. This I beleue, this I
confesse, and pray you all hartely
to beware of these and such lyke
wordes, that it is but a sygne or
a figure of his body: Except you
wyl discern betwixt signes which
signify onely, and signes whych
also

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also doo represent, confirme and
seale vp (or as a mā may say) geue
wyth their signification. As for
an example: An Iupe bussh is a
sygne of wine to be sold: the buds
dyng of Aarons rod dyd signifye
Aarons Priesthood allowed of the
LORD: the reseruatiō of Moyses
rod dyd signifye the rebellion of
the children of Israel: the stones
take out of Iordane, Gedeons fleese
of wool. &c. such as these, be signes
significatiue, and shewe no gyft.
But in the other sygnes, whych
some call exhibitue, is there not
onely a signification of the thyng,
but also a declaration of a gyft,
yea in a certayne maner, a geuing
also. As Baptisme signifieth not
onely the clensyng of the cōscience
from syn by the merites of Chri-
stes bloud, but also is a very clen-
syng from synne. And therefore it
was

vpon the Lords Supper.

was sayd to Paule that he should
arype and wash away hys syns, &
not that he should arype and take
onely a sygne of washyng away
hys syns. In the Lordes supper
the bread is called a partakynge of
the Lordes body, and not onely a
bare sygne of the Lordes body.

This I speake not as though
the elementes of these sacraments
were transubstantiate (whych I
haue already impugned) either as
though Christes body wer in the
bread or wyne, eyther were tyed
to the elementes, otherwyle then
sacramentally and spiritually, ey-
ther that the bread and wine may
not and must not be called sacra-
mentall and externall signes: but
that they myght be discerned fro
significatiue and bare signes one-
ly, and be taken for signes exhibi-
tiue and representatiue.

By

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By thys meanes a Christian
conscience wyl call and esteeme the
bread of the Lord as the body of
Christ. For it wyl neuer esteeme
the Sacramentes of Christ after
their exteriour appearance, but
after the wordes of Christ. Where
of it commeth that the Fathers,
as Chrysostome and others doo
speake with so full a mouth when
they speake of the Sacrament,
for their respect was to Christs
wordes. If the Schoolemen
which folowed them, had had the
same spirit whych they had, then
would they neuer haue consented
to transubstantiation. For wylth
great admiration some of the fa-
thers doo say, that the bread is
chaunged or turned into the body
of Christ, and the wyne into hys
bloud: meaning it of a mutation
or chaunge not corporall, but spi-
rituall,

vpon the Lords Supper.

rituall, figuratiue, sacramental, or
mysticall. For now it is no comon
bread nor comon wyne, beyng
ordayned to serue for the foode of
the soule. The scholeimen haue vn-
derstood it as the Papistes nowe
preach of a substantiall chaūging:
as though it were no great mys-
take that comon bread should
now be assumed into that dignity
that it should bee called Chzistes
body, and serue for a celestial food
and be made a Sacrament of hys
body and blood.

As before therfore I haue spo-
ken, I would wysh that this Sa-
crament should be esteemed & cal-
led of vs Chzistiā men, after Chzi-
stes wordes, namely Chzistes bo-
dy, and the wyne Chzistes blood,
rather then otherwyse. Not that
I meane anye other presence of
Chzistes body, then a presence of
A. j. grace,

Chzistes
presence in
the supper.

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grace , a presence to fayth , a pre-
sence spittually, and not corporally,
really, naturally, and carnally,
as the Papistes do meane . for
in such sort Chzistes body is one-
ly in heauen on the right hand of
God the father almightye , whe-
ther our faith in the ble of the Sa-
crament ascendeth and receyueth
whole Chzist accordingly.

An obiection.

Yea, but one wyl say, that to call
the Sacrament on that sort , is to
geue an occasion of idolatry to the
people , which wyl take the Sa-
crament, which they see, simply for
Chzistes body , as by experience
we are well taught , and therefore
it were better to call it bread, and
so lesse harme should be , especial-
ly in this age.

An answer

To this obiection I aunswere,
that in Deede great idolatry is com-
mitted to and about this Sacra-
ment,

vpon the Lords Supper.

ment, and therfoze men ought, as much as they can, to auoyde from occasioning oꝝ confirming it. But in as much as the holy Ghost is wyser then man, & had foresight of the euils that might be, and yet notwithstanding doth cal it Chyristes body: I thinke we should do euyl, if we should take vpon vs to refoꝛme his speech. If Ministers did their Duties in Catechisynge & preachynge, then Doubtles to call the Sacrament Chyristes body, & to esteeme it accoꝛdingly, could not geue occasion to idolatry, and coꝛfirme it: Therfoze woo vnto them that preach not.

There be two euyls about the Sacraments, which to auoyd the holy Ghost hath taught vs. For lest we should wyth the Papists thinke Chyristes bodye present in oꝝ with the bread really, natural-

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ly,

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ly, and corporally to bee receyued
with our bodelye mouth (where
ther is no other pzeſence of Chriſtes
body then ſpiritually, and to
the fayth) in many places he kee-
peth ſtyll the name of bread, as in
the epiſtle to the Corinthians the
tenth and eleuenth chapters. And
leſt we ſhould make to lyght of it,
making it but a bare ſygne, & no
better then common bread, the
holy Ghoſt calleth it Chriſtes bo-
dy: whose ſpeech I wiſh we wold
follow, and that not onely as wel
to auoyd the euyl which is now a
daies moſt to be feared cōcernyng
the Sacrament, I meane of con-
temnyng it, as alſo for that no
faythfull man cōmeth to the Sa-
crament to receyue bread ſimply,
but rather, yea altogether to com-
municate with Chriſtes body and
bloud. For els to eate and drinke
(as

vpon the Lords Supper.

(as Paule sayth) they haue houses of their own. The contempt of the Sacrament in the Dayes of King Edward hath caused these plagues vpon vs presentlpe, the Lord be mercyful vnto vs. Amen. And thus much for the obiection of calling the Sacrament by the name of Christes body.

Why (sayth one) to call the Sacrament Christes bodye, and to make none other presence then by grace or spiritually to faith, which is of things hoped for, & of things which to the bodely senses do not appeare, is to make no presence at all; or to make hym none other wyse present, then he is in hys woord when it is preached, and therefore what neede wee to receiue the Sacrament, in as much as by this doctrine; a man may receiue hym dayly in the field as well

An other
obiection
of Christs
presence in
the Sacra-
ment.

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wel & as much as in the Church,
in the celebrazion and vie of the
Sacrament.

An answer
how Christ
is present
in the Sa-
crament.

To this obiection I first an-
swer, that in deede neyther the
scripture nor Christian faith wyl
geue vs leave to make any car-
nall, reall, naturall, cozpozall, or
any such grosse presence of Chris-
tes naturall body in the Sacra-
ment: for it is in heauen, and the
heauens must haue it (as sayth
Peter) tyll Christes coming to
iudgement, except we would de-
ny the humanity of Christ, & the
veritye of mans nature in hym.
The presence therfore which we
beleue and confesse, is such a pre-
sence as reason knoweth not, &
the world cannot learne, nor any
that looketh in this matter with
other eyes, or heareth with other
eares, then wyth the eares and
eyes

vpon the Lords Supper.

eyes of the spirite and of fayth. Whych fayth though it bee of thinges hoped for, & so of thinges absent to the corporall senses, yet this absence is not an absence in deede, but to reason and the old man, the nature of fayth being a possession of thynges hoped for. Therfore to graunt a presence to fayth, is not to make no presence at all but to such as knowe not fayth. And thys the fathers taught, affirming Christ to bee present by grace, and therefore not onely a signification, but also an exhibition and geuyng of the grace of Christes body, that is, of lyfe and of the seede of immortallitie, as Cypriane wyrteth. We eate lyfe and drinke lyfe sayth S. Augustine. We feele a presence of y^e Lord by grace or in grace sayth Chrysostome. We receiue the ce-

Cypriane
Augusti-
nus.
Chryso-
stome.

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lestial

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Athana-
sius. Iestial foode that comineth from
aboue, sayth Athanasius. We re-
ceyue the property of the natural
cōiunction and knitting together
Hylarius sayth Hylarius. We perceyue the
nature of flesh, the blessing that
geueth lyfe in bread and wyne,
Cyrillus. sayth Cyrillus. And els where he
sayth, that wyth the bread and
wyne we eate the vertue of Chri-
stes proper flesh, lyfe, grace, and
the property of the body of the
onely begotten Sonne of God,
which thing he himselfe expoun-
deth to be lyfe. Basilins. Basilus saith, that
we by the Sacrament receiue the
mystical Aduent of Christ, grace,
and the very vertue of his very
nature. Ambrose sayth, that we
receiue the Sacrament of y^e true
body. Epipha-
nius. Epiphanius sayth, wee re-
ceiue the body or grace, And Hie-
rome sayth, that we receyue spiri-
tuall

vpon the Lords Supper.

tuall flesh, which he calleth other
flesh then that which was cruci-
fied. Chrysostome sayth, that we Chryso-
receiue influence of grace, & the stomus.
grace of the holy Ghost. Saynt
Augustine sayth, that we receyue Augusti-
grace and veritye, the inuisible nus.
grace and holynes of the mem-
bers of Chzistes body. All the
which sayings of the Fathers do
confirme this our sayth and Doc-
trine of the Sacrament, we graū
ting in all thynges herein vnto
them, and they in lyke maner vnto
vs. And therefore the lying
lyps which both belye the Doc-
tours as though they graunted
a carnall & reall pzeience of Chziste
steg body naturally and corporat-
ly, after the Papistes Declaration
and meanynge: and which belye
vs also, as though we Denyed all
pzeience of Chzist, and so made it
but

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but a bare signe: These lying lips
the Lord will destroy if they re-
pent not, and with vs beleue and
teach the truth, that the Sacra-
ment is a food of the soule, a mat-
ter of fayth, and therfore spiritu-
ally and by fayth to bee talked of
and vnderstanded, which fayth
they want, and therfore they erre
so grossely in that they woulde
haue such a pzeſence of Chriſt as
is contrary to all the ſcriptures, &
to our Chriſtian religion: where-
by cometh no ſuch commoditie
to the receiuer, as by the ſpiritual
pzeſence which we teach, and ac-
cording to Gods word do affirm.

The profit
of our doc-
trine here-
in.

For we teach theſe benefites
to be had by the worthy receiuing
of this Sacrament, namely that
we abyde in Chriſt, and Chriſt in
vs. Agayne, that we attayne by
it a ceſtiall lyfe, or a lyfe wyth
God,

vpon the Lords Supper.

God: mozeouer that by fayth and
in spirite wee receiue not onelye
Chrestes body and bloud, but als
so whole Christ God and man.
Besydes these we graunt that by
the worthy receiuing of this Sa-
crament, we receiue remission of
our syns, and confirmation of the
newe Testament. Last of all by
worthy recetuing, we get an in-
crease of incorpozation wth Christ
and amongst our selues whych
bee bys members: then whych
thinges what moze can be Desi-
red: Alas, that men consider no-
thing at all how that the coup-
lyng of Chrestes body and bloud
to the Sacrament, is a spirituall
thing, and therfore there needes
no such carnall p^{re}sence as the
Papistes imagine. Who wyl de-
nye a mans wyfe to bee with her
husband one body and flesh, al-
though

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though he be at London, and she
at Yorke: But the Papistes are
carnall men, guided by carnall
reason onely, or els would they
know how that the holpe Ghost
because of our infirmitie vseth
metaphorically the wordes of
biding, dwelling, eating & drink-
ing of Christ, that the unspeak-
able coniunction of Christ wth
vs might somthing be knowne.
God open their eyes to see it. And
thus much for this.

Now to that part of the objec-
tion which sayth, that we teache
Christ to be none otherw^{se} pre-
sent in the Sacrament then in
his word, I would that the ob-
ectors would wel consider what
a presēce of Christ is in his word.
I remember that saynt Augustine
writeth how that Christes body
is receiued sometime visibly, and
some

vpon the Lords Supper.

sometime inuisibly. The visible
receypt hee calleth that which is
by the Sacrament: the inuisible
receypt hee calleth that which by
the exercise of our fayth with our
selues we receiue. And S. Hierom
in the third booke vpon Ecclesiastes,
affirmeth that we are fed with
the body of Christ, and we drinke
his blood not onely in mysterye,
but also in knowledge of holye
scripture. Wherein he playnlye
sheweth that the same meate is
offered in the wordes of the scriptures,
which is offered in the sacrament,
so that no lesse is Christs
bodye and blood offered by
the scriptures, then by the Sacramentes.
Vpon the .147. Psalme
he writeth also, that though these
wordes, He that eateth my flesh,
and drinketh my blood, may be vnderstand
in mysterye, yet he saith it
is

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is moze true to take Chzistes bo-
dy and his bloud for the word of
the scriptures, and the doctrine
of God. Yea vpon y same Psalme
he sayth playnly, that Chzistes
flesh & bloud is poured into our
eares by hearpng the word, and
therfore great is the peryll if we
yeld to other cogitations whylest
we hear it. And therfore, I trow,
S. Augustine sayth, that it is no les
peryll to heare Gods word neg-
ligently, then so to vse the sacra-
ment. But hereof may no man
gather, that therfore it needeth
not to receiue the Sacrament, or
to affirme that a man maye as
much by him selfe, meditating the
word in the field, receiue Chzists
body, as in the Church in y right
vse of the Sacrament. For Chzist
ordayneth nothyng in vayne or
superfluously, he ordayneth no-
thing

vpon the Lords Supper.

thing wherof we haue not nede.
Although his authoritye is such
that wythout anye questionyng
hys ordinaunces are to be obeyed.

Agayne, though in the fielde a
man may receiue Chzistes body
by fayth in the meditation of the
wozd, yet deny I that a mā doth
ordinairely receyue Chzistes bo-
dy by y onely meditation of Chzi-
stes death, oz hearyng of hys
wozd, with so much light and by
such sensible assurance (whereof
God knoweth our infirmity hath
no small neede) as by the receipt
of the sacrament, not that Chzist
is not so muche present in hys
woozd preached, as he is in oz
with his sacrament: but because
there are in the perception of the
Sacrament moze wyndowes o-
pen for Chzist to enter into vs,
then by hys woozd preached oz
heard:

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heard. For there, I meane in the
word, he hath an entraunce into
our harts but onely by the eares,
thzough the voyce and sound of
the wordes: but here in the Sa-
crament he hath an enterance by
all our senses, by our eyes, by our
nose, by our taste, & by our hand-
ling also. And therfore the Sa-
crament full well may be called,
seeable, sensible, tastable, & touch-
able wordes. As therfore when
many windowes be opened in an
house the more lyght may come
in, then when ther is but one ope-
ned: euen so by the perception of
the Sacraments a christian mans
conscience hath more helpe to
receiue Christ, then simply by the
word preached, heard or medita-
ted. And therfore me thinketh the
Apostle ful wel calleth the sacra-
mentes obsignations or sealings
of

vpon the Lords Supper.

of Gods promise. Reade Roma.
the. 4. of Circumcision. And thus
much for the answer to the ob-
jection aforesayd.

Now to retorne from whence
we came, namely to the conside-
ration of the second thing what
the Sacrament is: I haue told
you that it is not simply bread &
wyne, but rather Chrestes body,
so called of Christ, and so to be cal-
led and esteemed of vs. But here
let vs marke what body & what
bloud Christ called it. The Pa-
pistes styll babble, Thys is my
body: This is my bloud, but what
body it is, what bloud it is, they
shewe not. Looke therefore my
dearly beloued, on Chrestes own
woordes, and you shall see that
Christ calleth it his body broken,
and hys bloud shed. Marke, I
say, that Christ calleth it his bo-
dy

what body
and bloud
of Christ
we receiue.

M. j.

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by whych is broken, hys bloud
which is shed presently, and not
which was broken or shalbe bro-
ken, which was shed or shall be
shed, as the Greeke textes doo
plainly shew: therby teachyng vs
that as God woulde haue the
Pasche called, not which was
the Pasche, or whych shall be
the Pasche, but playnly the
Pasche, to the end that in the
use of it, the passyng over of the
striking Angell should be set be-
fore their eyes as present: so in
the celebration of the Lords su-
per the very Passion of Christ
should bee as present, beholden
with the eyes of fayth. for which
end Christ our Saviour did spe-
cially institute this Supper, say-
ing: Doye this in remembrance of
me, or as Paule sayth: Shew you
the Lordes death tyll he come.

The

vpon the Lords Supper.

The Supper of the Lord then
is not simply Chzistes body and
bloud, but Chzistes body broken
and hys bloud shed. Wherefore
broken: Wherefore shed: Forsooth
that teacheth Christ him selfe say-
ing: Broken for you, Shed for your
syns, and for the syns of many. Here
now then we haue occasion in the
vse of this Sacrament to call to
mynd the greatnes and greuou-
nes of syn, which could not be ta-
ken away by any other meanes
then by the shedding of the most
precious bloud, and breakyng of
the most pure bodye of the onely
begotten Sonne of God Iesus
Christ, by whom all things were
made, all thinges are ruled & go-
uerned. &c. Who considering this
geare shall not be touched to re-
pent: Who in receipt of this Sa-
crament, thinkyng that Christ
M.ij. sayth

The sacra-
ment teach-
eth repen-
tance.

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sayth to him: Take, eate, this is my body which is broken for thee: This is my bloud which is shed for thy syns, can but tremble at the greuousnes of his syns, for the which such a price was payd: If there were no plague at all els to admonish man of syn, how greuous a thing it is in Gods sight, surely that one were enough. But, alas, how are our hartes bewitched through Sathans subtilties & the custome of syn, that we make syn a thing of nothing. God open our eyes in tyme, and geue vs repentance, which we see this Sacrament doth, as it were, enforce vs vnto in the reuerence and true vse of the same.

The sacrament teacheth sayth.

Againe, in hearpng that thys which we take and eate is Chrystes body broken for our syns, & his bloud shed for our iniquities,

vpon the Lords Supper.

we are occasioned to cal to mynd
the infinite greatnes of Gods
mercy and truth, and of Chzistes
loue towarde vs. For what a
mercy is this, that God would
for man, beyng lost thzough hys
wylfull syns, be content, yea des
sious to geue hys owne onelye
sonne, The image of his substaunce, Hebre. 1.
the brightnes of his glory, being in
his owne bosome, to be made man Iohn. 1.
for vs, that we mē by him might
be, as it were, made Gods: What
a mercy is this, that God the Fa
ther should so tender vs, that he 2. Pet., 1.
would make this his sonne, be
ing coequal with him in Diuinity,
a mortall man for vs, that we
might be made immortal by him:
What a kindnes is this, that the
almighty Lord would send to vs Roma. 5.
his enemies, his Deare Darlyng 2. Cori. 8.
to be made poore, that we by him
M. iij. might

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Ephes. 5.

might be made rich : What bowels of compassiō was this, that the omnipotent Creator of heauen and earth would deliuer his own onely beloued sonne for vs creatures, to be not onely flesh of our flesh, and bone of our bones, that we myght by hym through the holy Ghost be made one with him, and so wyth the Father by communicatynge the merites of his flesh, that is ryghteousnes, holynes, innocency, and immortality : but also to be a layne sacrifice for our syns, to satisfy his iustice, to conuert or turne death into lyfe, our syn into righteousnes, hell into heauen, misery into felicitye for vs : What a mercy is this, that God wyll rayse by this his sonne Christ, not onely to iustify and regenerate vs, but also in his person to demonstrate vnto vs

Roma. 4.

vpon the Lords Supper.

vs our state which we shal haue:
for in hys comynge we shal be ^{1. Iohn. 3.}
lyke vnto hym. Oh wonderfull
mercy of God, which would as-
sume this his Christ, euen in hu-
mane body into the heauens, to
take and keepe ther possession for
vs, to leade our captiuitie captiue,
to appeare before hym alwayes
praying for vs, to make y^e throne
of Justice a throne of mercy, the ^{Hebre. 4.}
seate of glozy a seate of grace, so
that with boldnes we may come
and appeare before God to aske
and finde grace in tyme conueni-
ent. Againe, what a verity and
constant truth in God is thys,
that he would, accoꝝdyng to hys
pꝛomise made fyrst to Adam, and
so to Abraham and others in his
tyme, accomplish it by sending his
sonne so graciously: Who would
doubt hereafter of any thing that
M.iii. he

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he hath promised: And as for
Christes loue, oh whose hart can
be able to thinke of it any thing
as it Deserueth: He beyng God
wold become mā: he being ritch
would become pooze: he beyng
Lord of all the world, became a
seruaunt to vs all: he being im-
mortall, would become mortall,
myserable, and tast of all Gods
curles, yea euen of hell it selfe for
vs. His bloud was nothyng to
Deare, his lyfe he nothing consi-
dered to byng vs from Death to
lyfe. But this hys loue needeth
more hartly waying, then many
wordes speaking, and therefore
I omit and leaue it to your con-
siderations. So that in the recei-
uing of this supper, as I would
you wold tremble at Gods wrath
for syn, so would I haue you to
couple to that terrour and feare,
true

vpon the Lords Supper.

true sayth, by which ye myght be assuredlye perswaded of Gods mercy towarde you, & Chzistes loue, though all thinges els preached the contrary.

Do euery of you surely thinke when you heare these wordes: Take, eate, this is my body broken for your synnes: Drinke, this is my bloud shed for your syns, that God the eternal father embracing you, Chzist calleth and cleppeth you most louingly, makynge him selfe one with you, and you one with hym, and one wyth another amongest your selues: You ought no lesse to be certayne now that God loueth you, pardoneth your syns, and that Chzist is al yours, then if you dyd heare an Angell out of heauen speakynge so vnto you. And therefore reioyce and be glad, and make thys Supper
Eu-

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Eucharistiam, a thankesgeuing, as
the Fathers named it. Be no lesse
certaine that Christ and you now
are all one, then you are certayne
the bread and wyne is one with
your nature and substaunce, af-
ter you haue eaten and dronken
it. Now be it in this it differeth,
that you by fayth are, as it were,
chaunged into Christ, and not
Christ into you, as the bread is:
for by fayth he dwelleth in vs &
we in hym. God geue vs fayth
in the vse of this Sacrament to
receyue Christ, as he geueth vs
handes to receyue the element,
symbole, and visible Sacrament.
God graunt vs not to prepare
our teeth and belly (as S. Augu-
stine sayth) but rather of his merc-
cy he prepare and geue vs true
and lyuely fayth to vse thys and
all other his ordinaunces to hys
glory

vpon the Lords Supper.

glory & our comfortes. He sweepe
the houses of our hartes, & make
them cleane, that they may be a
woorthy harbourough and lod-
ging for the Lord. Amen.

Now let vs come and looke on
the third and last thing, namely
wherefore the Lord did institute
this Sacrament. Our nature is
very obliuious of God and of all
his benefites. And agayne, it is
very full of dubitation and doub-
ting of Gods loue & of his kynd-
nes. Therefore to the end these
two thinges might be something
reformed and holpen in vs, the
Lord hath institute this Sacra-
ment: I meane that wee myght
haue in memory the principal be-
nefites of all benefites, that is,
Christes Death, & that we might
be on all partes assured of com-
munion with Christ, of all kynd-
nes

wherefore
the Sacra-
ment was
instituted.

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nes the greatest that euer God
dyd geue vnto man. The former
to be the end wherfore Christ did
institute this Sacrament, he him
selfe doth teache vs, saying: Do
ye thys in remembraunce of mee.
The latter the Apostle doth no
lesse set forth in saying: The bread
which we breake, is it not the parta-
king or communion of the body of
Christ? Is not the cup of blessing
which we blesse, the partaking or co-
munion of the bloud of Christ? So
that it appeareth the end where-
fore this Sacrament was insti-
tuted, was and is for the refo-
rmation and helpe of our obliuion
of that which wee should neuer
forget, and of our dubitation of
that wherof we ought to be most
certayne.


Concerning the former, namely
of the memory of Christes death,
what

vpon the Lords Supper.

what comodity it bringeth with
it, I wyl purposely for times sake
omit. Onely a litle wyl I speake
of the commodities coming vnto
vs by the partaking and commun-
ion we haue with Christ. First
it teacheth vs that no man can cō-
municate wyth Christ, but the
same must needes communicate
with Gods grace & fauour, wher-
thorow syns are forgeuen. Ther-
fore this comoditye cometh here-
thorow, namely that we should
be certaine of the remission & par-
don of our synnes. The which
thing we may also perceue by the
cup, in that it is called the cup of
the new Testament: to whych
Testament is properly attributed
on Gods behalfe obliuion or re-
mission of our syns. First I say
therefore the supper is instituted
to this ende, that he which wor-
thely

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they receiueth, should be certaine
of the remission & pardon of hys
syns and iniquities, how many
and great so euer they be. How
great a benefit this is, onely they
know which haue felt the burthe
of syn, which of all heauy thinges
is the most heauye. Agayne, no
man can cōmunicate with Chri-
stes body and bloud, but the same
must communicate with his spi-
rite for Chrestes body is no dead
carcase. Now he that cōmunica-
teth with Chrestes spirit, cōmu-
nicateth as with holynes, right-
teousnes, innocency, & immortali-
tie, and wyth all the merites of
Chrestes body: so doth he with
God and all his glozy, & with the
Church, & all the good that euer
it or any member of it had, hath,
or shall haue: This is the cōmu-
nion of Sainctes which we beleue
in our

 Note
though I
apply thys

vpon the Lords Supper.

in our Crede, which hath way- thus: yet I
ting on it remission of synnes, re- woulde not
surrection of the flesh, and lyfe e- & any man
uerlastyng. shuld think
that cōmu-
nionē sac-
torum in
the Crede
is not set
foorth there
for the bet-
ter explica-
tion of that
which pre-
cedeth it,
namelye,
what & ho-
ly catholike
Church is.

To the end that we should be
most assured and certayne of all
these, Christ our Sauour did in-
stitute this his Supper, & ther-
fore would haue vs to vse it. So
that there is no man, I trow,
which seeth not great cause of ge-
uing thanks to God for this ho-
ly Sacrament of the Lord, wher
by if we worthely receiue it, we
ought to be certayne that all our
syns what soeuer they be, are par-
doned clearely: that we are rege-
nerate and bozne agayne into a
liuely hope, into an inheritaunce
immortall, vndefiled, and which
can neuer wither away: that we
are in the fellowship of God the
father, the Sonne, and the holy
Ghost:

1. Peter. 1.

1. Iohn. 1.

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1. Cor . 6.

2. Cor . 6.

Ghost : that we are Gods Temples , at one with God , and God at one with vs : that we are members of Chzistes Church and fellowes with the Sainctes in all felicity : that we are certayne of immortallitie in soule and body , & so of eternall lyfe , then whych thing what can be moze Demanded : Chzist is ours , and we are Chzistes , he dwelleth in vs , and we in him . Oh happy eyes that see these things , and most happy hartes that feele them . My dere brethren , let vs pray vnto y^e Lord to open our eyes to see these wonderfull thinges , to geue vs fayth to feele them . Surely we ought no lesse to bee assured of them now in the worthy receiuyng of this Sacrament , then we are assured of the exteriour symboles and Sacramentes . If an Angel
from

vpon the Lords Supper.

from heauen should come and tell
you these things, then would you
reioyce & be glad. And my deare
hartes in the Lord, I euen now,
though most vnworthy, am sent
of the Lord to tel you no lesse, but
that you worthely receiuing this
Sacrament, shall receiue remissi-
on of all your syns, or rather cer-
tainty that they are remitted, and
that you are euen now Gods dar-
lings, Temples, and fellow in-
heritours of al the good that euer
he hath. Wherefore see that you
geue thanks vnto the Lord for
this his great goodnes, & prayse
hys name for euer.

Oh, sayth one, I could be glad
in very deede, and geue thanks
from my very hart, if that I dyd
worthely receiue this sacrament.
But (alas) I am a very greuous
synner, & I feele in my selfe very
little

An obiection of vn-
worthy re-
ceiuyng.

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little repentance and fayth, and
therefore I am a frayde that I
am unworthy.

The sum-
mer.

To the answering of this ob-
jection I thinke it necessarye to
speake somthing of the worthy re-
ceiuing of this Sacrament, in as
great breuity and playnes as I
can. The Apostle wylleth al men
to proue and examine them selues
before they eate of the bread, and
drinke of the cup: for they that
eate and drinke unworthely, eate
and drinke damnation. There-
fore this probation and examina-
tion is necessary. If men wyl try
their golde and syluer, whether
they be copper or no, is it not more
necessarye that men should trye
their consciences? Now howe
this should be, the Papists teach
amysse in sending vs to their au-
ticuler confession, which is impos-
sible.

vpon the Lords Supper.

fible. The true probation and
tryall of a Christian conscience
consisteth altogether in faith and
repentance. Faith hath respect
to the doctrine and articles of our
beliefe, repentance hath respect
to maners & conuersation. Con-
cerning the former, I meane of
faith, we may see the Apostle tea-
cheth vs. 2. Corint. II. Concerning
the latter for our conuersation,
those syns which are called com-
monly mortall or deadly are to be
remoued. These syns are discer-
ned from other syns by the Apo-
stle, Rom. 6. in saying: Let not syn
raygne and beare a swynge in your
mortall bodies. For truly then we
synne deadly, when we geue ouer
to synne, and let it haue the bridle
at his liberty, when we strue not
agaynst it, but allow it and con-
sent to it. Howbeit, if we strue
R.ij. against

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against it, if it Displease vs, then
trulye though synne be in vs (for
we ought to obey God without
all resistaunce or vnwillingnes)
yet our syns be not of those syns
which seperate vs from God, but
for Chrestes sake shall not be im-
puted vnto vs beleuing.

Therefore my Dearely beloued,
if that your synnes doo now Dis-
please you, if you purpose vnfa-
nedly to be enemies to syn in your
selues and in others, as you may,
Dur yng your whole lyfe, if you
hope in Christ for pardon, if you
beleue accoꝝding to the holy scrip-
tures and articles of the Christia
fayth set forth in your Crede, if
I say, you nowe trust in Gods
mercy through Chrestes merites,
if you repent, and earnestly pur-
pose before God to amende your
lyfe, and to geue ouer your selues
to

vpon the Lords Supper.

to serue the Lord in holynes and
righteousnes at the daies of your
life, although before this present
you haue most greuouly synned,
I publish vnto you that you are
worthy gesses for this table, you
shall be welcome to Christ, your
syns shall be pardoned; you shall
be endued with his spirit, and so
with communion with hym and
the father, & the whole Church
of God, Christ wyl dwell in you,
& you shall dwell in him for euer-
more. Wherefore behaue your
selues accordingley wyth ioyful-
nes and thankes geuing. Do you
nowe appeare before the Lord:
make cleane your houses, & open
the doores of your hartes by re-
pentance and faith, that the Lord
of hostes, the kyng of glozy may
enter in: and for euer hereafter
beware of all suche thynges as
might

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myght displease the eyes of hys
Majesty. Flee from syn as from
a Toade, come away from popes
ry and all Antichristian religion,
be diligent in your vocations, be
Diligent & earnest in prayer, har-
ken to the voyce of God in hys
word with reuerence, lyue wor-
thye your profession. Let your
lyght in your lyfe so shine, that
men may see your good workes,
and glorify your father which is
in heauen. As you haue bene
Darknes, & followed the workes
of darknes, so now henceforth be
light in the Lord, & haue society
with the workes of light. Now
hath God renued hys couenaunt
with you, in Gods sight now are
you as cleane, and healed fro all
your sores of synnes, Go your
wayes, syn no more, lest a worse
thing happen vnto you. See that
your

vpon the Lords Supper.

your house beyng new swept, be furnished with godlines and vertue, and beware of idlenes, lest the deuill come with seuen spirits worse then him selfe, and so take his lodging, and then your latter end wyll be worse then the first.

God our father, for the tender mercy and merites of hye sonne, be merciful vnto vs, forgeue vs al our syns, and geue vs his holy spirit, to purge, cleanse, & sanctify vs, that we may bee holpe in hye sight thzough Christ, & that we now may be made ready & worthy to receiue this holy Sacrament, with the fruits of the same, to the full reioycing & strengthening of our harts in the Lord.

To whom be all honour & glozy, world without ende. Amen.

(x)

To God be all praise for euer.

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